

spare Rib

ZAP

May
No.46
30p

WOMEN
INVADE
SCI-FI

**STEPNEY
SISTERS
TURN ON TO
WOMEN'S
ROCK**

**YORKSHIRE FISHERWOMEN LOOK BACK
IN ARGENTINA WOMEN RESIST
A GIRL IS BORN - SHORT STORY
OUT OF MENTAL HOSPITAL -
TO WHAT?**

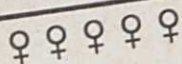
**RAPE CRISIS
CENTRE OPENS - SPARE RIB
SPECIAL REPORT**

not just the world's best science fiction bookshop

.... we also stock books on
MAGIC AND MYSTICISM
YOGA, OCCULTISM
PHILOSOPHY, TAROT,
DRUIDS, WITCHCRAFT
AND A FANTASTIC
SELECTION OF MAGAZINES

**DARK THEY WERE
AND GOLDEN EYED**

10 BERWICK STREET
LONDON W1 01-437 4260

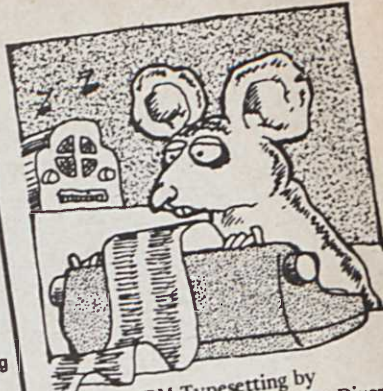


SUPER SERVICES

Astrology : Gardening : Typing
Electrical Repairs & Rewiring
Hair Cutting : Removals
Cushions Covered : Upholstery
Interior Decorating : Typesetting
: etc :

By Women for Women

20 Faraday Road,
London, W.10. Tel: 960 2723



IBM Typesetting by
Caroline MacKechnie/Shirley Divers
105 Golborne Road, London W10
Telephone 01-969 5083
Good rates for feminist/alternative
books, mags, pamphlets, etc.
Illustration and paste-up too.

FREE PREGNANCY TESTS

Also advice on Abortion,
Full Fertility Control, and
Vasectomy. British Pregnancy
Advisory Service is a
non-profit making registered
charitable trust. Telephone
Birmingham (021) 643 1461
Brighton (0273) 509726
Chester (0244) 27113
Leeds (0532) 443861
Liverpool (051) 227 3721
London (01) 222 0985
Manchester (061) 236 7777
Sheffield (0742) 738326

BPAS

RELIABLE
low cost flights
with regular departures

FAR EAST
Singapore, Kuala Lumpur,
Bangkok, Hong Kong, Tokyo
**AUSTRALIA &
NEW ZEALAND**
AFRICA, USA & CANADA
and all **EUROPEAN
DESTINATIONS**

Phone M.A.S. 439 7891/2
or write 119 Regent Street,
(Empire House), W1.



If you are an engineering staff worker

JOIN TASS

The staff section of the Amalgamated Union of Engineering Workers
If you oppose sex discrimination in jobs, in pay, in opportunity

JOIN TASS

Don't let the employers organise you out of equal pay
and equal opportunities. Legislation will not be enough.

YOU NEED ORGANISATION NEGOTIATION

As well as legislation.

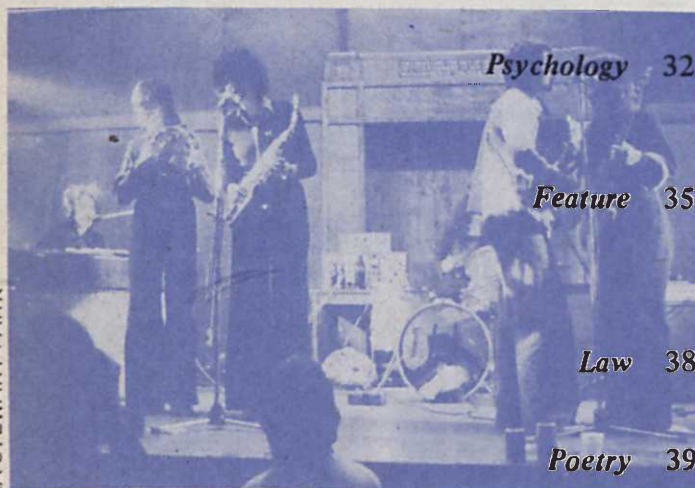
Write for application, or organise a meeting.
Contact: Judith Hunt, National Womens Officer, Amalgamated Union of
Engineering Workers, Technical Administrative and Supervisory Section,
Onslow Hall, Little Green, Richmond, Surrey.



spare Rib

May 1976 Cover

The Stepney Sisters
Sharon, Caroline, Ruthie, Susie,
Nony and Marion playing at
the Conway Hall,
London, on March 8 1976



Letters 4

Music 6

Fiction 9

History 12

News 17

Shortlist 24

Psychology 32

Feature 35

Law 38

Poetry 39

Reviews 41

44

Odds and Sods 46

Circulation 47

Stepney Sisters — Marion and Nony in rehearsal.
Photo by Sally Greenhill

Electric Fingers, Men and the Women's March and many more

Stepney Sisters talk to Marion Fudger about rock, performing and collective work

Birthday Greetings by Sarah Maitland, illustrated by Rowena Harnell, opens a new series of stories by a group of women writers

Yorkshire Fisherwomen Day-to-day details of women's work in the late nineteenth century, recorded in conversations with old people in Whitby and Staithes

"The primary purpose is to help raped women regain their strength as individuals" Special report from the new Rape Crisis Centre in London

Exasperation — or a landmark in your life? Ros Carne looks at responses to the Third National Lesbian Conference in Bristol

Crimes Against Women 1,500 women meet in Brussels for an International Tribunal — what did it achieve?

Conferences, cultural projects, pamphlets and the new Cuban Family Code

Bringing it all back home Corinne finds out what happens to women discharged from mental hospital — do their communities have anything to offer in the way of care?

Montoneros Christopher Roper recently spent time with this Argentinian organisation. He writes about women revolutionaries past and present, and the effect of clandestine political work on personal relationships

Who owns the children and who has to support them? Questions of family law

Poems by Frances Landesman, compiled by Michele Roberts

Film "The most sentimental film I've ever seen" — *One Flew Over the Cuckoo's Nest*

Books Against Our Will, Susan Brownmiller's compulsive study of rape; *You're a Brick, Angela!* girls' fiction from 1839–1975

Intergalactic Zap Women invade science fiction, by Terri Goddard and Marion Linwood

Wisty Hoyland answers enquiries for information and advice

Subscribe before you go to bed

Spare Rib is produced collectively by Rose Ades, Annie Brackx, Alison Fell, Marion Fudger, Victoria Green, Sue Hobbs, Wisty Hoyland, Susan Lambert, Laura Margolis, Jill Nicholls, Rosie Parker, Linda Phillips, Jane Prince, Marsha Rowe, Ann Scott, Eleanor Stephens.

Please send a stamped addressed envelope with all unsolicited manuscripts and letters if you want an acknowledgement: *Spare Rib* cannot be held responsible for loss or damage of manuscripts.

Spare Rib is published by Spare Ribs Ltd, 9 Newburgh Street, London W1A 4XS. Telephone 01-437 2070. Printed by Carlisle Web Offset Ltd, Newtown Trading Estate, Carlisle CA2 7NR. Typesetting by Caroline MacKechnie and Shirley Divers, 105 Golborne Road, London W10 5NL. Distributed by Moore Harness Ltd, 31 Corsica Street, London N5. Copyright here and abroad in all news, feature articles and photographs is held by Spare Ribs Ltd. Reproduction in whole or in part of any article is forbidden without the express permission of Spare Ribs Ltd. ISBN 0306 7971



Racism and Sexism

Dear *Spare Rib*,

Black women will decide each for themselves whether they see sexism or racism as their primary target. I want to join with those women of all races who feel their energies directed into the women's struggle and wish well to those who fight on other fronts.

But I cannot acquiesce with Valerie Wilmer in her apology for black male chauvinism. If any woman wants to shun contraception and can square her choice with population and economic truths, then let her, but let no man's movement ever again oppress her into that.

If women see their fight as one against racism then more power to them, whatever their race, but not by taking "a step down" to "support" the man. My involvement as a white in women's liberation, far from having roots in "white designed means of dividing blacks and sapping their energy" gained strength from seeing blacks in this country fighting for rights that I as a woman didn't have either.

I don't intend to be warned off our own fight by those who wish merely to become the oppressors instead of the oppressed, or by those who pander to them.

In sisterhood
Elinor Parker
New Malden

Hidebound and Hating it

Dear *Spare Rib*,

I have just started to read your magazine and rejoice in finding it.

Although I myself am not a militant, I resent the existence of so much discrimination against women, and minority groups in general.

I myself have tried to secure a slight increase in equality two situations by example and persistence of attitude.

However, I still find myself hidebound and conservative in many ways.

I wish to thank you for opening my mind to new ideas, and showing me what can be done. Keep up the good work!

Yours faithfully
Janet S. Kay
Merseyside

Men, Politics and the March

Dear *Spare Rib*,

The following has been sent to the organisers of the Women's Day march on 6th/7th. We feel that it expresses the opinions of many other regional women's liberation groups:

"In respect of your decision to 1) Ban men, 2) Ban political banners, from the Women's Day demonstration on March 6th, we the Colchester Women's Liberation Group wish to convey our views.

"In regard to the decision to ban men from the march, we feel that although it is expedient in some situations, in particular we are thinking of women's group meetings, to stipulate that men not attend, this should not apply to demonstrations. Since women's liberation demands vitally affect men's lives, their support for women's liberation issues we would wish to uphold and increase. The public demonstration of male support for women's liberation we welcome. This decision we feel could alienate those sections of men whose support for our fight we have already gained. Secondly, in regard to the ban on political banners, this decision is open to several interpretations. Does it imply that women's liberation is apolitical and further that the support of women's liberation by political organisations is unwelcome? We consider the six demands of the movement to be in effect political demands requiring institutional changes. The show of political banners on the march, we feel, highlights the political character of the demands.

"Bearing in mind that the organisation of the demonstration be such as to clearly convey the nature of the march — women's liberationists, we feel that the solidarity demonstrated by the marching of political organisations with political banners on women's liberation marches should be welcomed by the movement.

"Last, but not least, we consider these two decisions to be a retrogressive step in our struggle. In the sense that decisions of this character split the women's movement, separating those who welcome male solidarity and political group solidarity with our movement, and those who reject these. We are particularly concerned that the detrimental effects of this split may be apparent in smaller numbers than should be expected at the march. A proportion of women may be in such strong disagreement with these two decisions that they will not attend the demonstration. With the exception of some of our members who fall into the latter category, we have decided as a group to attend the march making clear, however, our absolute disagreement with these two policies adopted for this demonstration. We hope that for the next demonstration these two decisions will be dropped."

Yours sincerely
Colchester Women's
Liberation Group

Sectarian Divide

Dear *Spare Rib*,

I thought the article on women in Northern Ireland (*Spare Rib* 43) was in many ways very good, but in some ways I was not entirely happy about it. The article dealt with the general poverty of Northern Ireland, the general oppression of women and the special problems of Catholic women, but in a way muddled all three up together. I would rather discuss them separately and without emphasising sectarian divisions so much.

Many Catholic women in the province would not live in the

way described. Protestants may be a bit better off than Catholics but they are all worse off than people in the rest of the UK. The Shank-hill is as bad in terms of living conditions as the Falls. As the Civil Rights Movement is now emphasising, we are all denied basic civil rights. All women lack rights and opportunities. To me it seems very important to get workers and women on both sides of the sectarian divide to recognise how many problems they share.

Eileen Evason
Coleraine
N. Ireland



Misanthropic Toytown

*Dear *Spare Rib*,

When I went along to the exhibition of toys at the Design Centre (Shortlist, *Spare Rib* 43) last week with my 10-month-old baby, a friend and her baby, we were confronted by two burly uniformed security men and two more burly men who searched our bags for bombs.

The two security men curtly told us that we couldn't take our children round the exhibition in their pushchairs and that we would have to carry them as well as our bags while in the Centre. Asking why — the explanation given was "bombs" and "you can't". Having searched our bags I failed to see how bombs could be hidden in the baby buggies. We questioned this and the men seemed threatened by our questions, they had no replies or explanations except "you can't" and laughed at us amongst themselves.

Finally, leaving the pushchairs and heaving two heavy babies and bags we began looking for the toys, which turned out to be a pathetic display about one tenth of the whole exhibition area — the rest being bathrooms and kitchens and office equipment. The toys were encased in glass and not to be touched by any adults let

alone a child. The creative and handicapped children's aids consisted of a "baby jumper" and a "baby walker" and a swimming aid, being a "tee shirt with floats sewn inside". Most of the toys and aids have been on the market for years, in one form or another; and any reasonably intelligent person, caring for children, could make quite a few of the toys.

This display was just another promotional set-up by the more expensive toy companies such as Galt, etc., for retailers, not the general public, and certainly not for children.
Sue Green
London N1

Jill Nicholls replies:

Thanks, sorry it was such a rip-off and even sorrier if you went on my recommendation alone. I should have realised that it would be useless. I wrote it up long before it opened because of our publication date — and the press releases made it look good. They promised there would be a soft play space for babies to bounce in and that children would be welcome. So I thought it might be a bit like a toy museum you could actually play with.

Production Line Halted

*Dear Spare Rib,

Listening to the current discussion on the abortion issue, I can't help wondering at the total lack of logic shown, especially by the religious factions. If their argument is that one's reproductive capacity should not be wasted, (which is, of course, a basic biological principle), then there is little distinction in the long run between abortion and deliberate chastity. Both these courses of action are a conscious denial of the individual's ability to reproduce the species and merely represent the two extremes of unproductive living. (The only difference from the church's point of view is that their method holds less possibility of any enjoyment.)

In fact the line between contraception and abortion is becoming increasingly blurred. The IUD is always listed as a contraceptive device, but as it actually prevents the implantation in the uterus of an already fertilised egg, is it any less abortion than one which is undertaken by surgical procedures at 20 weeks? There is equal potential for life, but the one method is accepted by the majority of people who believe in birth control at all, while the other is a matter for discussion, legal argument and debate in parliament. Yet, if the foetus is not capable of independent life, where is the difference in principle between a few hundred cells or a few million? The emotional reaction only to that which can be *seen* to be human should not be allowed to cloud the issue.

My own feeling is that a woman should have complete freedom of choice in her method of birth control, whether she decides in favour of chastity, contraception or abortion. There will come a point in a pregnancy when the intended termination may turn out to be an induction, resulting in a live child. In this case the infant will have all the rights of an independent human being. But so long as it is drawing its life through the mother, she should have the right to say when enough is enough.

There is another aspect to the abortion argument where logic is conspicuously absent. At present there seems to be a belief that the only alternative to You Must Not is You Must — as if, the moment the law allowed unrestricted abortion, hordes of unwilling victims would be dragged off to state-run termination camps. Really those who are inaccurately known as pro-abortionists are the moderates — they have no desire to reform the world for other people, and they only want a similar lack of interference with their own lives. They are quite happy for anyone else to have an abortion, or three sets of triplets, or go into a convent if that is what they want. In return, these "pro-abortionists" only ask for equal freedom to live their own lives without the imposition of other people's standards.

Joanna Livingstone

Electric Fingers

Dear Spare Rib,

Your article 'Unlearning not to have orgasms' (issue 44) was written in such a hopeful manner that I was encouraged — yet again — to try to induce my reluctant body to climax. The sad letter from B.L. in the same issue 'Feminist mind, Victorian body' expressed the hopelessness I had been experiencing exactly, but please print this to give her hope.

Today, although it took forty minutes, I experienced for the first time an orgasm brought about by my own fingers instead of my Pifco electric wonder. I want to encourage everyone else still stuck in the depressing black pit. It can happen. Don't give up or postpone trying to get there — you can. Keep on V.L.

London SW11

NB: A pre-orgasmic women's group is starting after Easter in London. Contact Eleanor Stephens c/o Spare Rib.

Beware Bicycle Fetishism

Dear Spare Rib,

The answer to Elizabeth Wilson's anxious question in issue 44: 'Does it mean that anyone who can have an orgasm can learn to ride a bicycle?' is an emphatic 'Yes'. As she so rightly points out, relationships with bicycles, like the capacity for orgasm, are matters of

socialisation. Both are thus important political struggles for women, and we must guard as much against bicycle fetishism as we must against orgasm fetishism. We must all beware of flamboyantly advocating multiple bicycle riding in seventy-five positions.

However, both struggles demand an analysis and tactics, and we must first ask some basic questions: 1. Is solo bicycle riding open to the charge of bourgeois individualism? 2. Does riding a tandem constitute monogamy? If so, is the extended relationship implicit in a three-wheeled bicycle more progressive than the other forms? This would solve the problem of balance, but does not tackle Ms Wilson's particular decimatory instincts regarding Morris dancers in Oxford.

To help learn how to put on the brake, I suggest she practices on a pedal bin or a sewing machine. They are useful substitutes (for bicycling, not orgasm) although as far as I know it isn't yet possible to take either out on the road.

Perhaps she could start a group which would struggle around 'the tyranny of two wheels', and thus help steer us all in the right direction, put a spoke in the wheel of inflation and make London a healthier place to live in. Keep pedalling! Yours on four wheels Michelene Wandor Belsize Park London

Love Letter

Dear Spare Rib,

I didn't send it to him but to you. just a quick note.

what the hell do you represent to me?

i recognise that its mostly my construction, but why the hell does part of me want to hang on to it?

an escape perhaps . . . a need to be reinforced by others . . . a dream

for the future; . . . a wish to be honest with myself

yes, it runs so deep that both you and i are afraid of it.

is that what you sense?

how have you existed without me, any way? O.K.?

o woe to be a woman

why do i haunt myself so? an

identity perhaps . . . a role its become now and i must break myself from it

can you ever help? are you the demon and the ghost

you are the lamp post and the furnace

you are the father and the child yet you do not respond

you can not love me . . . or anyone.

so i am left alone, with all this shit inside me

always more to come out always more to reinforce it

always another cigarette to fume my lungs

the fog

once it was cohen, then dylan let me down

i have found my lifelong web that spins and unravels and makes me think

and stops me from thinking i am dead now

and yet i respond

and i hate you.

lets hope there is a happier sequel to this scene.

Anon.

Phallocentric Commerce

Dear Spare Rib,

Instead of instructing women about masturbation, would it not be better to give women the same normal sexual opportunities as men who have always been able to buy sex through prostitutes of various kinds?

A Reader

Turned Off

Dear Spare Rib,

Last month's article on orgasm/masturbation was a real turn off. It was more like a guide to auto-mechanics than advice on human feelings and emotions.

It's good to explode sexual myths, but there are good and bad ways of doing everything, and the picture . . . looked like a medical textbook or a SPUC leaflet.

Better luck next time

Love

Angela Phillips

London

SPARE RIB BOPS

THURSDAY

APRIL 8TH BOP!

APRIL 22ND BOP!

MAY 6TH BOP!

MAY 20TH BOP!

JUNE 3RD BOP!

JUNE 17TH BOP!



In fact every second Thursday
with . . .

"THE DERELICTS"

at . . .

The Old Red Lion Pub, St John Street

Angel, London N1

8-11pm

50p claimants 30p

ALL WELCOME

Feminism and Rock Music. Can they be combined?

Whilst some women work to sort out this problem, others bop-on regardless. But the need is growing for non-sexist music and bands are slowly emerging. Primarily the call came from the Women's Movement for its conferences, benefits and socials. Now the demand is wider. Marion Fudger talks to an all-women feminist band

THE STEPNEY SISTERS

How did the band come together?

Marion: Caroline, Ruthie and I used to sing in a mixed soul band in York. We came to London with the specific intention of getting some music together. We were all at York university except Susie, so when we got here we stayed in close contact.

Anyway, the band with the men didn't work and so we tried quite hard to get singing work but didn't have much luck. Then just before Christmas 1974, Caroline, Nony and I were sitting in a house in Stepney and decided we would go all out to get our own band together.

Then I met you and you talked to me about the Women's Free Art Alliance event and asked me to go to a meeting. They wanted some music for an exhibition on February 14, 1975, and it struck me that if we didn't do something, there would be no music there. So I said, rather foolhardily, "Oh, our band can play." Then Sharon who plays piano and was squatting in Stepney came round with some songs of hers. I used to play bass a long time ago, so I thought I'd do that and Nony could play acoustic guitar. We had the rudiments of a band.

We rehearsed some songs that we'd all written in the past, but didn't have much time, didn't have a drummer and didn't have any equipment. We found Susie through asking friends if they knew any girl drummers. We all turned up at her house, she was in bed and we said, "Do you play drums?" she said, "Yes", we said, "We've got this gig next week, will you play with us?" so she said "o.k." Ruthie joined the band the week after we did the Free Alliance gigs.

What did you do about equipment?

Marion: We borrowed it all the time. Susie was good at hustling and used to borrow it from the band she had been playing with. We also used gear that we part owned with that original band from York.

Was it important that the band should be all women?

Marion: Yes it definitely started out as an all woman venture. Up 'till then we had hoped men would somehow get things together on our behalf. We went to see agents and did a lot of silly photos and there were semi-promises which never materialised. So this time we felt it was important that we be self-sufficient.

Ruthie: Also we were reacting against the mixed band we had been in, where the men had tended to direct it. We

wanted to learn how to do it for ourselves.

Susie: No one had the experience to lead a band. We all had to pool our knowledge equipment-wise, and nobody knew how to get gigs, set up the gear and things like that.

After you did the Women's Free Arts Alliance gigs, did things just snowball from there?

Marion: Yes, it was ridiculous really because it wasn't like most bands who have to struggle and bend over backwards to get work. We didn't have the material or the experience, but before we knew what we were doing, we had a lot of gigs. We were frantically trying to write songs and rehearse. It didn't really start out as a feminist venture though.

Caroline: No, we wanted to have an all women band, but we didn't really tie it to feminism or the Movement at all, that just fitted in along the way, which was rather odd. We sympathised to varying degrees with the Movement, but no one was really active at that time.

Do you write original material and what issues do your songs deal with?

Caroline: Well the majority of songs we perform are our own.

We came across one or two songs which we liked from the Northern Women's rock band in Manchester. We do 'Keep On Trucking' which was written by a Chicago women's band, so that's come from Chicago to Manchester, then down to London.

Do you write your songs collectively?

Caroline: Well, the first half dozen songs we wrote independently before the band started. They were dealing with personal relationships. After that came one song called 'Its Only Make Believe' which we all wrote together. Its about the way radio and advertising encourages women to have a false view of themselves.

In actual fact we found that very difficult, though it was a valuable exercise for everyone to contribute on everything: the ideas, the tune, the harmonies, the arrangement, the words. But it was very time consuming and tended to be very cluttered - there were too many ideas poured into one structure.

What generally happens is that someone who has an idea for a song writes out their basic idea for the words and tune. Then they get together with another person if they're stuck with bits of it. Eventually the whole band hears it and offers suggestions and arranges it. By the end, everyone has contributed.

What musical influences or styles are there in your songs?

Caroline: We're all influenced by different kinds of music. I myself am fond of soul and reggae. Generally the band is quite fond of that kind of music. But its turned out somehow, by some miracle of chemistry, that the last few songs we've put together do have quite a cohesive sound - a Stepney Sisters sound, kind of bouncy and a bit souly.

We've got increasingly selective about the kind of things we do. Since we've been writing songs together we've cut out words like 'baby' and 'chick' and tried to stop doing songs which reflect women in weak or passive positions, because there are quite enough songs about women being trodden on and men being aggressive sexual athletes. So there are songs I would personally never perform on stage. Equally, there are certain types of music that I don't think any of us would want to play, anything that sniffs of cock-rock is out, unless its as a joke or something.

As many people don't listen to all lyrics, or due to bad sound on the p.a. [public address system], are unable to hear clearly, do you think your music stands up well on its own?

Caroline: Yes I think it does stand up well on its own, and now as a definite policy we are duplicating word sheets to hand out at every gig, so that if people can't hear the words, they can look at them later and think about them.

What kind of gigs do you play?

Susie: We don't go out and hustle the gigs ourselves - they're offered to us. If we're offered a money-making gig and a benefit on the same day, we generally do the benefit. Not being a professional band, we don't have to go all out for money. Also at benefits the audience hasn't paid simply to see us and therefore aren't so critical and don't consider they have to get their money's worth.

Do you ever tend to rely on the fact that you're women, in terms of the way audiences see you. For instance, they may not expect so much of you, or alternatively they may see the novelty or gimmick value of an all woman band, or even as far as humping the equipment is concerned?

Susie: I don't think we rely on it, we are aware of it but if we relied on it I think we would dress up a lot more than we do. We don't tend to be flashy or hope to get away with not being very good because we are women. In



Marion: bass



Susie: drums



Caroline: vocals

fact we are quite shy and we don't want to be patronised. If the audience think we are a novelty or we're not very good and go away with that impression, then there's nothing we can do. I don't really know how the audience sees us, I don't think about it. One person asked me at a gig if we knew what our image was and I said we didn't have one and they said "Oh yes you have, its like something straight from the fifties, you're like a lot of fresh-faced college kids." I think that's because people have come to expect package deals and are possibly a bit thrown because we are natural.

The enthusiastic response that you get from specialist audiences for example, women's conferences, can be a problem because you could get a false impression of how well you would go down in a more general context. What do you think about this?

Susie: We have done both sorts of gigs and it is a lot easier to play to enthusiastic audiences. But there again we are a comparatively new and inexperienced band and need every ounce of that support that we can get. Its also easy to only accept 'safe' gigs, which is why we try to do both.

Marion: When we did a pug gig though, we did find that we really pulled together, because we felt a lot more exposed. The professional gigs we lose on, because the deal is a percentage on the door and nobody knows us in that world, so we make less money on those than we do on benefits.

Ruthie: Its taken us an awful lot of time to get enough confidence to stand up and present ourselves. There's always a fight between "Oh dear, I don't think I'm very good" and at the same time being proud of what we're doing, especially when we're doing new numbers that we're not sure of. I mean, we don't want to apologise for ourselves but at the same time we are aware that we're not as good as we want to be. We have been criticised in the past for looking at each other too much, and in a sense excluding the audience, perhaps because we're nervous. I think we're just learning to come out of a very introverted way of performing.

Susie: I don't think we could stand the pressure all the time of playing commercial gigs. Also if we only did those gigs, the worry might make us go too much the other way, like completely slick.

Marion: It was really funny when we were singing in the soul band, we used to spend *hours* trying to work out what to wear, we worried ourselves to death about it. We were all different shapes and sizes, and one thing would look alright on one person but absolutely insane on the others. There would be midnight sewing sessions and then we'd hate it, throw it away and start making something else. Its the last thing we think about now, everyone wears what they want and what they feel easy in.

Did you ever feel that you would prefer to play to all women audiences?

Susie: I don't think so — its never been a practical suggestion, there are so few women's gigs. Anyway, men are involved in helping us get to gigs.

Does the band share a common political line?

Ruthie: Well, when the band started, although we were interested in feminism, we never considered we were spokeswomen for the Women's Movement. At last year's women's conference the subject of politics as a very major area was suddenly introduced. We were immediately confronted by all sorts of issues purely because we are all women and there aren't many women's bands. Since then there has been constant political debate about where we play and what we're trying to say in our music. I think our attitude towards it is to accept that we are all different, that we can't hammer out a band line. We try to incorporate everyone's ideas as we go along. We're all going through personal growth, maybe in new areas of feminism or socialist politics.

At the conference the situation of playing to other women meant that we were suddenly confronted by ourselves. We saw ourselves by the expectations that they had of us and realised how unaware we were of what we were doing. We started relating our personal experiences and our songs to a much wider audience. Some of us felt that we wanted to write songs about direct

political issues, for instance the George Davis song, which hasn't very much to do with feminism, is about the law in Britain and how it discriminates against poor people.

Your song about the sixth demand, the right to define one's own sexuality, does it stem from a personal expression within the band or was the song written because it is an important issue within the women's movement?

Ruthie: I think we are talking in a very broad sense, the kind of oppression everybody experiences through having their sex role defined from a very early age.

Marion: Its one of those songs that started off with personal experience and got put into a more general context.

Caroline: I think we all think it is a crucial issue, feminist and a general political issue, to have your sexual freedom is very important.

How do you cope with the difficulties of combining politics and music, for example, sounding superior or humourless or boring and heavy?

Ruthie: Yes, well there's this thing about music being a pleasurable activity, where people go along and dance, which somehow has to be combined with the fact that our songs are very serious in their content. We are trying to synthesise the two because we feel it should be possible but we have had difficulties. Sometimes we've felt we were getting a bit preachy and have had to be careful to say "We feel this" rather than "You ought to be thinking this". There's a very delicate balance which I don't think we've fully established yet.

There's another difficulty too: because we do think the content of our songs is important, how much do we concentrate on the music and arrangements and how much on the words? Sometimes we've thought we should go all out to express our thoughts on various issues but its very hard to do that whilst maintaining the quality of the music, especially since we aren't that experienced as instrumentalists.

Some of us have felt that the best way we can be proud of being women and make other women feel they can



Sharon: piano



Ruthie: vocals



Nony: guitar

also be musicians, is to concentrate on the standard of performance, so people can say "they're really good musicians" Sometimes we feel we ought to just go and do any gig to improve ourselves and show that we can stand up to difficult situations. But on the other hand, maybe we shouldn't have to play to that market. Why should we have to prove ourselves in a male orientated music world, why can't we do it our way, but we haven't worked out what our way is.

What about the problem of preaching to the converted in the sense of the kind of people that come to your gigs?

Ruthie: Yes, I think that's the biggest issue in the band. Should we try to reach people who don't know anything about feminism?

We were offered a gig in the French Alps where we'd be playing to the rich jet-set and that was the big issue which polarised different feelings in the band. On the one hand we should be able to play to any audience as professional musicians, but on the other hand, how far do you sell out? We would be playing to rich people who could look on us as just another commodity.

What efforts do you make to remain connected and accessible to the audience?

Nony: Well people haven't been particularly hesitant about coming up to us after gigs, although obviously there must be some people who do feel put off simply because there's always the barrier between the people on the stage and the people off the stage. One thing we have found is that if we don't play on a stage, people tend to lean against equipment and put glasses of beer on our amplifiers. We don't want to remove ourselves from the audience physically but it does seem difficult not to. So there is always the danger that people will see us as performers with a capital 'P'.

Have you thought of trying to take your music into more working class situations?

Ruthie: Well we've had discussions about playing in ordinary pubs where anybody will go, or trade unions where we'd be playing to a more working class audience. Perhaps our gigs are rather exclusive in the sense that we play in

middle class places. One idea was that if we made a record, we'd be able to reach a much wider audience, like women trapped in the home, listening to the radio. Obviously this is something a long way ahead but the decisions we make now about where we play can affect whether we are going to make records or not.

What about the political nature of going through the music business machine?

Ruthie: Ideally we'd like to be independent, form our own record company, but it's a problem of capital, technical knowledge and experience. But as far as using an establishment record company prior to our getting capital together to do something of our own, we'd certainly consider it, though I know Caroline has serious reservations about it and we would obviously respect what she felt when it came to the crunch.

How are decisions made in the band?

Sharon: We agreed that decisions would be reached by majority will, although we would all be allowed to personally veto say, a particular song at one performance. I think the power of veto is a sort of valve so what's at issue can later be discussed democratically.

How are chores allocated?

Sharon: We've divided the administrative side into six areas of responsibility: maintenance of equipment; arranging gigs; Cody, who is Susie's baby; money and insurance; transport, roadies etc; and publicity, and each of us takes care of one area. This hasn't been in operation very long, but hopefully we will periodically rotate the areas so that we all experience each one.

Are there problems in working as a collective?

Sharon: Yes, it's very slow. The democratic process takes ages doesn't it? and sometimes we can get frustrated at not being able to take short cuts. One person can't make a decision for the whole band, and so we have to wait until we're all together at a rehearsal or a gig. Then the chances are that one or two people have had longer to think about it and would maybe bias a

collective decision, which might have to be taken quickly anyway.

What part does the band play in everyone's lives?

Sharon: Well, it changes all the time. I don't think any of us see the band as a job, because we all have other commitments, but we do try to be professional in our attitude to gigs, presentation and those things. I do tend to be a bit defensive and apologetic sometimes, when I talk about it with other people outside the band. For instance I wouldn't call myself a 'musician' — put it on my passport or anything — though other people might say I was one. I think this is probably 'cos of growing up female. Though I've always loved and played music, it never occurred to me that I could be in a band. I mean most blokes who are in bands have been on the music scene from a tender age, playing in youth clubs, at the school hop and all that. But we have come to it in our mid-twenties, already feminist, partly I think through the self-confidence that feminism has given us, and the knowledge that we can support each other.

I know that you have standardised your benefit fee, could you go into the money aspect of gigs?

Nony: Our basic fee is £30, and normally for a local benefit we can make that cover our expenses as well as capital to put into the band kitty. We pay our roadie £10-12 for an evening and the rest of it is used for buying new gear, maintaining equipment and also for Susie's babysitter.

Ruthie: I'd just like to say something about the personal relationships and consciousness raising aspect of the band. We've talked to other women involved in music and it seems that the same problems often crop up, the political/music splits. It's quite hard work, there are a lot of problems to work out, and that's part of the excitement and fun of it, but it can also be very distressing, personally wounding as well as 'work' wounding. We want to offer support to other women trying to get music together, and share information about what it's like to be a women's band. □

'Birthday Greetings' is the first
in a series of five short stories by a
group of women writers.
Introducing the group . . .

We are five women who have been
working together for the last year on a
collection of feminist fiction. We are all
socialists who are active in different parts
of the women's movement. In the course of
our work over the last year we have faced
many difficult questions, not the least of
which is defining 'feminist fiction'.

We began with one agreement — we
weren't going to write fables with morals.
We had literary standards as well as political
commitments. A story in which all women
are goodies and all men are baddies would
not necessarily do. Our fiction simultane-
ously raises both political and literary
questions — political: Does 'A Woman's
Right to Choose' only mean a woman's
right to choose abortion? Are mothers
second-class feminists? How does our
socialism stimulate or inform our feminism?
And literary: Does this story work? Do the
language and form match or determine
what is said? What makes a character 'real'?

We came together because we have
all earned our living wholly or partly
from different kinds of writing as well as
because of our work as feminists. Our
stories, some of which you can read in
Spare Rib over the next five months, reflect
our different approaches to writing and to
feminism. All our stories are about women
— some in the women's movement, some
not; we write about the dilemmas we
face in the women's movement and
about living everyday life as a feminist.

We meet fortnightly to discuss the
stories we've already written and to plan
new ones. All the stories you will read
have been altered; but despite extensive
sharing, support and criticism, each
piece is primarily the work of its
author and is signed as such.

The group isn't looking for new members
at the moment, but we would be interested
to hear from any other similar group and
to help them if they think we can. We
would also like to hear from publishers who,
having read one story from each of us,
would like to consider the full collection.

a story
by

Sara
Maitland

Birthday Greetings




Debbie listen, you're not
going to believe this. It's un-
fucking-believable." Lisa arrived, no-one could look more
out of place in a hospital. Among other factors her head
is shaved, literally shaved and she's had it tattooed — I've
never been able to tell her how it freaks me out — like
convicts, conscripts, and those other conscripts of the
bourgeois state, prep school boys — she has the right to
mutilate her own head if she wants to I suppose. When
other women criticise her I always leap to her defence.
Because she is in an ultimate sense my friend. Not many
women in our group seem to recognise the profound
extent of her irony and self-mockery. Taken straight, her
anger, her antagonism, her bitchiness, her extremity, she's
a bit much; taken at her own estimation I cannot, try
though I do, help but pity her. Here though, in the hot-
house atmosphere of the glories of motherhood, she's
pure ether, better than gas or pethedine for fighting pain
and exhaustion.

"What is?"

"Listen, I rang up this dump this morning to find out
about you, and they, or rather she, said, 'O yoss medem,
a fine bouncy boy, 6lb. and 3oz.' So there's a pause and
then she says, 'Ay em sorry, ah hev the wrong card, your
friend had a sweet little girl et four this morning, weigh-
ing 7lb.9.' So I say, 'Look lady, if a boy is fine and
bouncy at 6lb, how come a girl is little at nearly 8.' And
she simply doesn't understand what I'm on about. Christ,
it starts at bloody birth."

I laugh, nothing surprises me about the maternity
hospital. Already one nurse has said, "better luck next
time", and a considerate and kindly doctor has pointed
out with as much tact as possible that really a girl is
probably easier for a woman on her own. So I shouldn't
worry. I'm not worried, in a sense it is even good to have
one's convictions confirmed so very emphatically. It's
reassuring to know that even here in the cultural womb
of femininity, where women would be genuinely upset if
I leaned over and called their eight pound daughters
bouncy, even here the fight is on, the opposition is
mobilised; it justifies one in being mobilised oneself,
laying claim to one's own interpretations.



Lisa didn't ask to see Rosa — yes after Rosa Luxemburg, and I rejected Emma for Ms Goldman because of its middle class chic, I am that corny, but also it is a nice name. This hardly surprised me either although I wanted her to ask. I wanted to leap up and present Rosa to Lisa and to the world, I felt I'd been pretty clever to produce anything so beautiful, so perfect. But I was not surprised, at least Lisa did not pretend. It was an old fight really, Lisa thought I should never have had Rosa, that I should have had her aborted. "No socialist," she had declared, "can possibly have any objection to abortion." She had said it at a meeting and although I had seen varieties of questioning expressions, no-one had challenged her; she would make these statements in a way that really put down anyone who didn't agree with her, her look of withering contempt was far more effective as an argument winner than any dialectic. Really it is not at all surprising that so many of the women in our group don't like her. I'd said then, "I don't have any objection to abortion," true or otherwise I'd said it emphatically, not wanting to be led into a side issue, "But I want to have this baby. What about my right to choose?"

But through the nine months I'd recognised that it was more complicated than I'd supposed. I did indeed have the right to choose, but I wanted everyone to commend my choice, and I wanted the unqualified support and succour of the women I tried continually to think of as my sisters. Simply there was an antagonism; Lisa, and she was not alone, thought I was selling out, and I thought I was making an affirmative choice. I was forced, unwillingly, to recognise that Lisa felt threatened by children, by babies and childbirth, as though I had an infectious disease that might be caught only too easily. She tried, and I know she tried, but I also had to recognise that I had no right to lean on her as a nappy washer and baby minder of the future. It was not just my choice, it was a choice that I wanted to involve her in, without consulting her in the first place. There ought to be a middle ground, and we were not too good at finding it.

The vague antagonism swelled up in me. I wanted to show her that other women could be more generous. I said, "I had a telegram from Molly." Molly was not just Lisa's ex-lover, she was also another woman rendered nervous and opinionated by babies.

"O," said Lisa, but she was willing to try, "How is she?"

"She didn't say in the telegram, it was to Rosa," I held it out to her.

Will you accept co-option to the Under Ones Liberation Action Committee. Campaign slogan, No Compulsory Vitamins. Small People's Right to Rickets. Marx-Mother Molly.

Lisa laughed. "Marx Mother?"

"Liberation terminology for God-mother. Self elected."

"I wish she'd come back. And it's my own bloody fault."

Luckily Kathy arrived. She gave me some peaches and said, "You do look pretty." I promptly looked ashamed. My mother, as some sort of peace offering, had sent me a very beautiful nightdress, tucked and frilled in virginal white. I could, and did, argue that I wore it because it was the only one I had, but I knew that that morning during 'husbands only' visiting time I had been buoyed up by the knowledge that husbandless and alone I still had the

prettiest nightdress in the room. I had fought away my weepiness and isolation with so crass a tool.

I was delighted to see Kathy though. If Lisa was an antidote to the hospital, Kathy was my ally within it. Kathy, who had held my hand and rubbed my back all through the night. Kathy, who had wanted to see my baby born both as mine and as a baby. Kathy, who had got out of bed in the middle of the night and timed contractions and rung hospitals and taxis, told me to keep breathing and had seen Rosa bright purple and dusty white even before I had. I felt passionately close to her, wanted to hug and be hugged by her.

"You should have been here Lisa, it was great."

"You found Debbie's pain great?"

"Don't be silly." That was both of us. I'd have let it go because I knew she was being deliberately provocative. But Kathy, defensive not just of herself but of me too, said, "Ass-hole. No it really was great. Debbie and me and the midwife and Rosa, the goddam doctor not actually condescending to appear, it was a real woman's thing. I even thought the pain was sort of endurable, though not actually being Deb I have no right to say so, because it meant that she was conscious, in control of the whole thing, not robbed of her own experience by the medical profession."

Lisa said, "If I was ever bloody stupid enough to get myself up the spout," she was being deliberately crude and it hurt, "and not do the sensible thing about it, I'd insist on a wacking great dose of whatever does the trick. I don't buy any of this crap about pain being endurable if you know what it's for. Try telling some doctor who'd sprained his ankle that it was a nice profitable pain if he'd only pull himself together to accept that it showed him how well tuned his nervous system was. Labour pains aren't even like a headache — not a sign of malfunction or anything. There is no point. It's just part of the whole judeo-Christian, protestant ethic woman thing, that we swallow the idea that there is some privilege about Childbirth."

I feel privileged, I wanted to say, but I thought I'd like to clam the whole thing down so instead I said, "It's funny. Lisa won't touch aspirin, because of chemicals in her system, and yet thinks all the pain should be removed from childbirth even if everything else is removed too; and Kathy who we all get at because she drops valium at the least twinge thinks that labour pains are beautiful. So you're both admitting that it's different from other pain. Perhaps it really is different. I mean Christ it really hurt, but now afterwards I'd have hated not to have done it. She was so bloody determined. Really fighting to be born, and my body too, really strong and determined. I liked that, liked really knowing it was there, taking charge for once. I mean your gut says push and your mind knows that is crazy, that you'll simply split if you do, and your body just takes over . . . I was glad to experience that, because I must say I don't really when I'm fucking."

Kathy said, "What it really shows, Lisa's ideas I mean, is how far they have really colonised our heads. I mean we talk a lot about sex. Men have only one gender function — biologically — and that's screwing, and in the women's movement we talk about it all the time, which is good except that we've sort of discounted all these things we have which are really ours, pregnancy and lactation and periods and things. I mean can you imagine us sitting round and rapping about lactation feels, the way we do about orgasm."

"Can I say something?" It was the woman in the next bed. "I'm sorry I didn't mean to be listening, but, well I hadn't thought about it before. My old man's like that. He loves me making a fuss, weeping and moaning and that when he, when we, you know what I mean, but once I was feeding the baby, my first one, and it was so nice, warm and lovely and I was just sobbing, not unhappy you know, and he told me to can the silly row. I was really turned in."

"Count your blessings," said another woman who was passing, "My husband gets all knotted up if I even try to feed mine myself. Says it's embarrassing, but he likes to take me to clubs where they strip and all. I reckon he's just jealous of the kiddies getting near His knockers. I mean it." She stopped by the bed for a moment. "I mean they're all bloody mad. The doctors say you've got to feed the kids yourself, as though he was the one who had to get up in the night and have all his clothes stink of cheese. I had this cow of a health visitor last time. Wouldn't give me anything to dry my milk up, see, sacred duty to my little one; then she says, 'Your husband will appreciate the effort, every man likes to see a Real Woman round the house. That's what breasts are for.' Old shit. I told her I did a number of other things with mine and she went all pink. And there's my husband not even letting his own kiddies get a look in. I mean whose breasts are they I ask myself. Nothing like falling for a baby to make you sit up and notice how they all treat you. Blimey."

Kathy laughed, "There you are Lisa. Motherhood as a political consciousness raiser."

Lisa quickly asked the woman what she thought about pain killers. "If you ask me that's the wrong question. When you want them they don't let you have them, and when you want to concentrate they shove a ruddy great mask over your face and you don't know what's going on. What I really hate is when two doctors and a couple of bloody virgins called nurses stand over you and tell you how easy it is. Just one more push dear, they say, it's easy. They don't bloody know. Mind you, you don't bloody know either, it's different every time. I have a friend, she was peeling the potatoes and she thinks, woops I want to push, three minutes later there she was in the back room with her baby. Well she doesn't know what anyone's making a fuss about; but with my Johnnie now, it took nearly 40 hours. Of course, he was a boy see."

A woman down the road exclaimed with considerable pride that 40 hours was nothing, and our new friend wandered off to dispute with her the agony of forceps versus doctors who wouldn't cut and just let you rip.

Rosa stirred and as she was on Lisa's side I asked her to hand her up. She peered into the cradle with a nervousness I could share and sympathise with, but Kathy gave a huge sigh, implying boredom and contempt and walked round and handed my daughter to me. It was meant to impress Lisa, but I think it impressed me more. I handled her as though she was glass, she seemed so alarmingly small.

I wanted to tell them, somehow, that I was frightened, that I needed both of them, that the professionals had sucked me into a trap of dependence and sycophantic feebleness, that my ignorance and fear were something used against me by the state, to entrap me and my child and that I was torn between their two positions on her. But it was too late. A bell rang and all the good relatives,

husbands, in-laws, friends, began to pack themselves together. Cutting the baby-owning women off from the rest, isolating them. I couldn't help but remember a film I'd once seen of a monkey presenting a new baby to her troupe, and how she was incorporated into it. Given pride of place, but inclusively not exclusively like this. Lisa said suddenly, surprisingly, "I brought my new sister a present." She fished out of her bag a small crumpled baby vest, dyed black and printed with the women's liberation symbol. We all laughed. Risking disturbing her I draped it over Rosa. I felt close to Kathy, sharing a smile at Lisa's single-mindedness and her real generosity. The three of us were really laughing together, when an enormous nurse loomed up. "Why aren't we letting the mummies get their rest?" She took in Lisa's shaved head, Kathy's tatterdemalion satin patchwork. Then she saw Rosa's new shirt. "That is not a toy, that is a lovely little girl. Dark colours frighten them. We don't want her frightened do we?" She smiled at me, trying to ingratiate herself, 'we mummies' know better now, we'll look for safer friends now we know the inner truths won't we, not this grubby sort who frighten babies. With the two of them with me I was not taken in. Lisa tried hard, "She doesn't act frightened." But even she felt defeated by the force of uniformed authority. "See you love." "Bye bye." "Jen says she and Tony will come up this evening." "I can't come tonight, I've got a meeting." "Bye love."

The nurse was trying to pick Rosa up, her funny hands waved, they seemed to be trying to grip the T-shirt. Perhaps not. I felt vulnerable now the others had gone. I tried to sound firm. "I'm sorry nurse, I want to feed her now."

"Poor little thing. I'm sure you'll do your best for her."

Panicked I looked at Rosa, was there something the matter with her, something I hadn't noticed, was she ill, was she going to die?

"What do you mean?"

"What?"

"Why do you say poor little thing? What do you mean? Is she sick?" I could feel myself about to cry, desperate, bound to Rosa, impossibly in love.

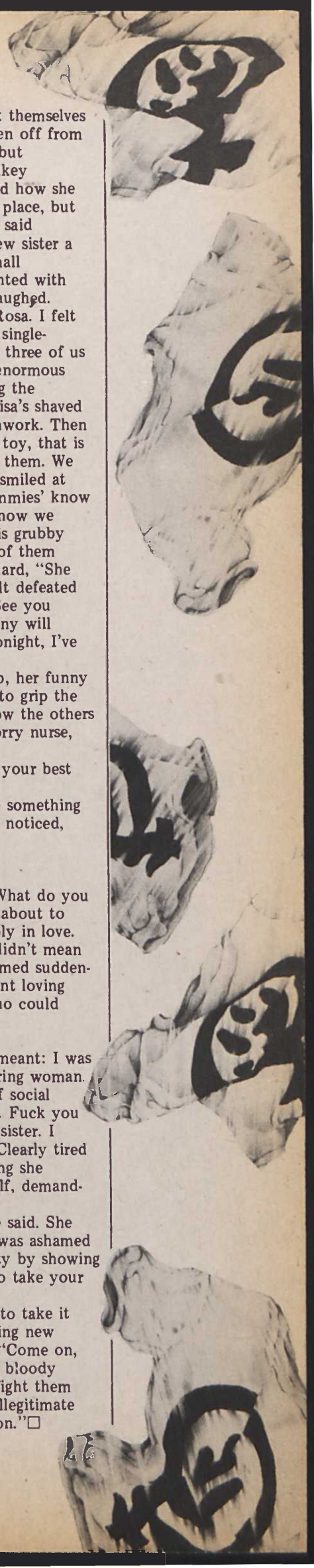
"No, no dearie, nothing like that, I didn't mean anything." My tears melted her, she seemed suddenly not just kindly but the most important loving person in the world. The one person who could protect my baby.

"What did you mean?"

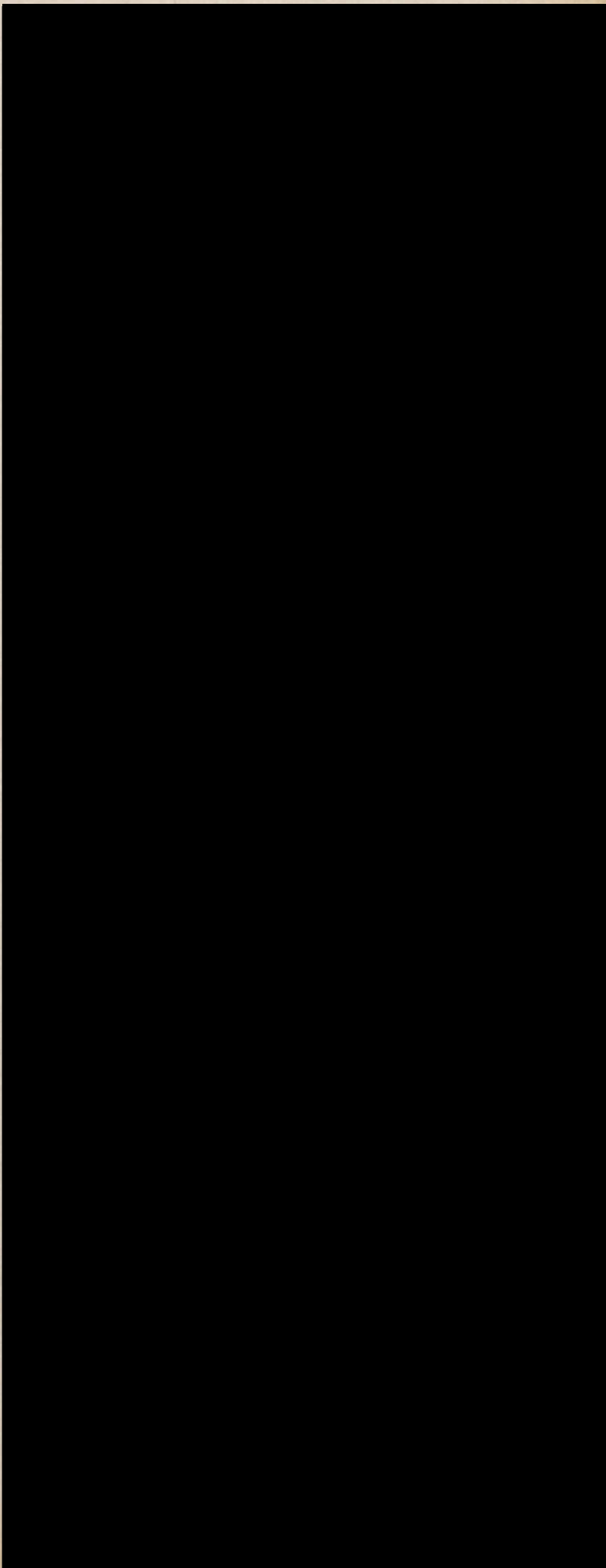
And suddenly I knew what she had meant: I was an unmarried mother, an immoral uncaring woman. My little bastard, no longer an object of social condemnation, had become one of pity. Fuck you I wanted to say to the nurse, fuck you sister. I didn't. I turned my attention to Rosa. Clearly tired of being the centre of so much theorising she started to cry in earnest, asserting herself, demanding her own version of self-fulfillment.

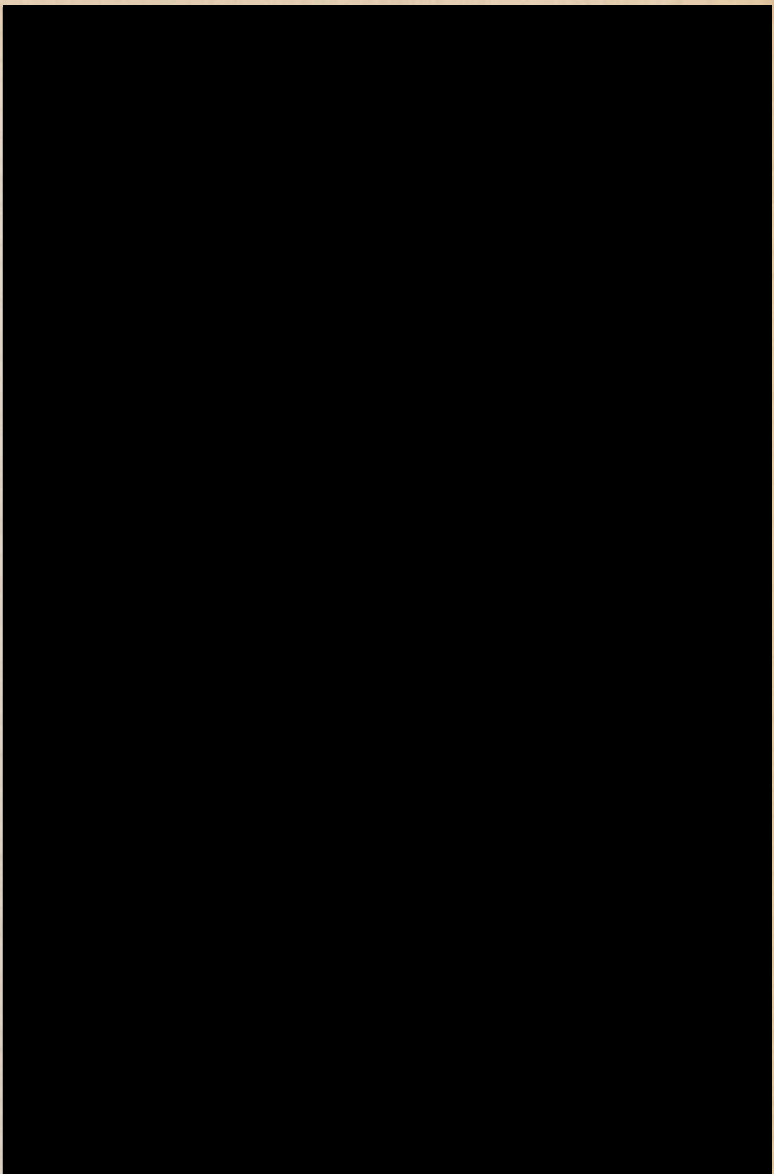
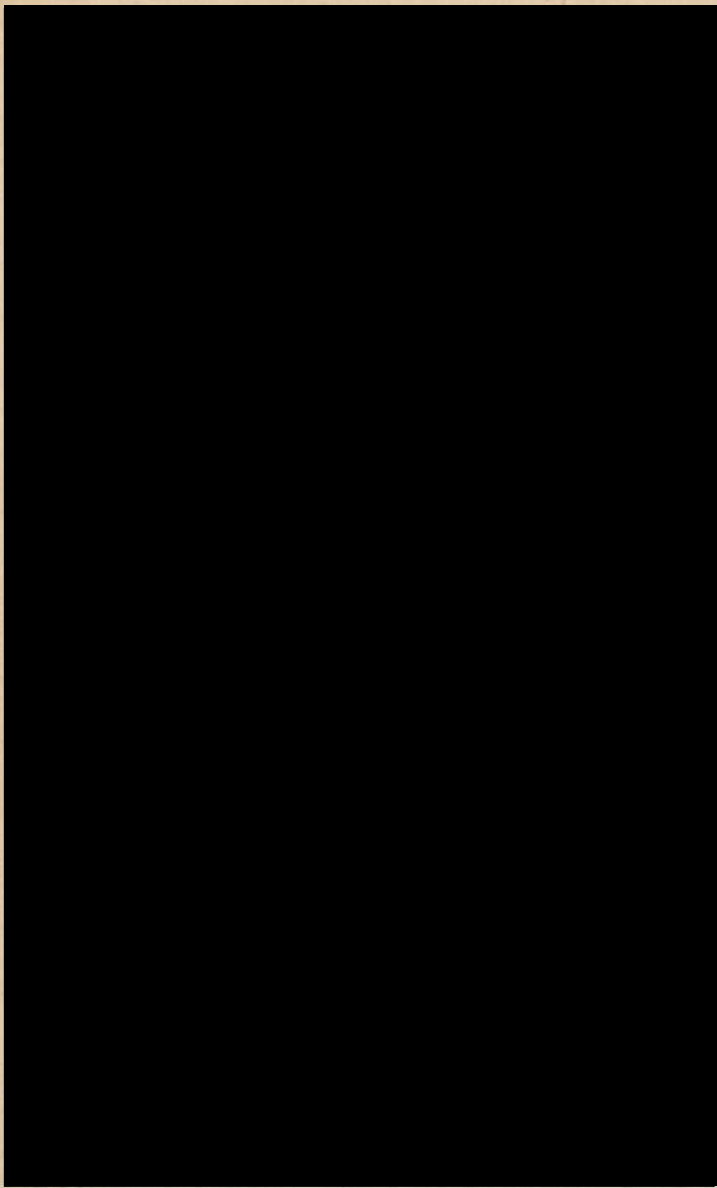
"You can't feed her now," the nurse said. She knew I knew what she had meant, she was ashamed and determined not to lose her authority by showing it, "You can't feed her now, it's time to take your temperature."

Rosa screeched. I said, "You'll have to take it while I'm feeding her." Rosa was reaching new realms of fury. I sympathised entirely. "Come on, Small Person," I muttered, "claim your bloody rights. From the word go you have to fight them all. You haven't any choice, you poor illegitimate female, you're signed on for the duration." □

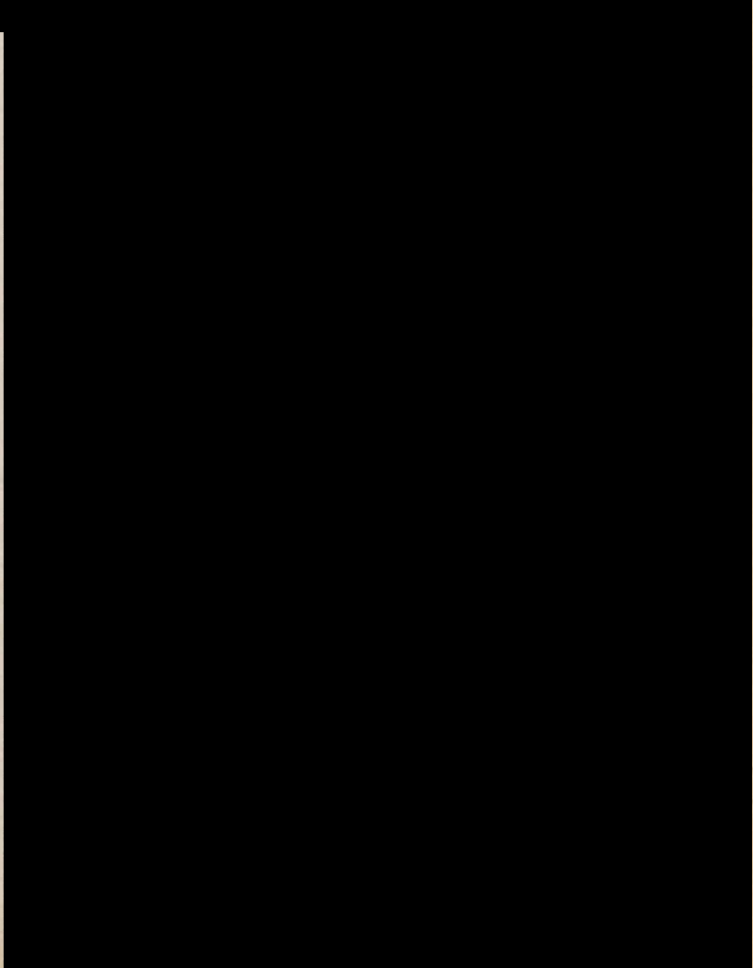








Skaning – removing the bait from its shell





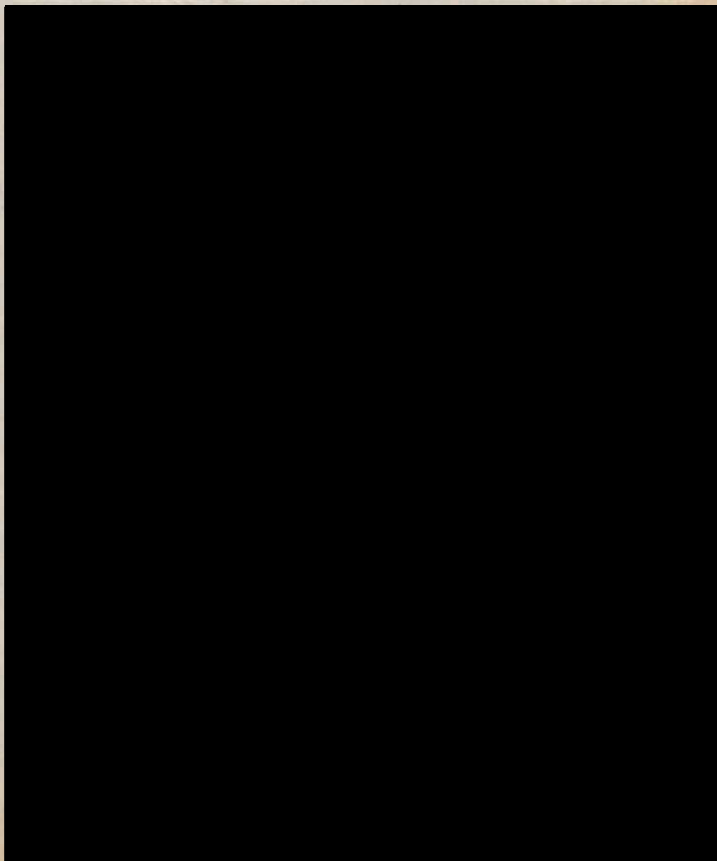
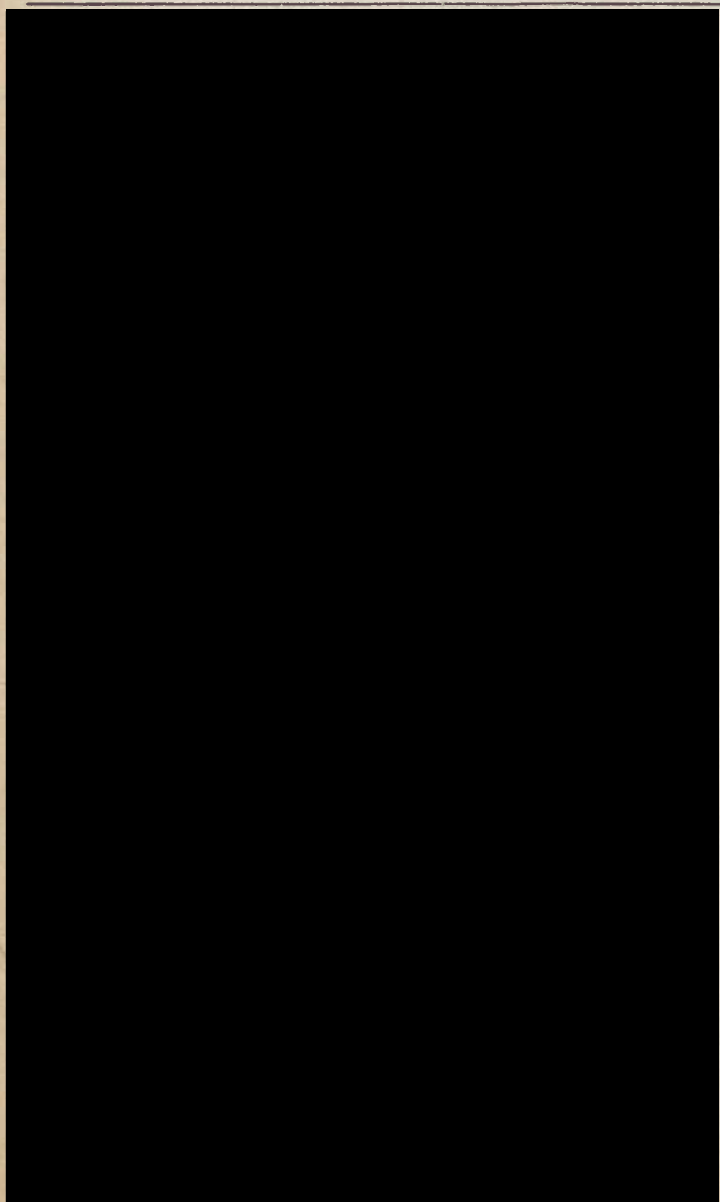
Mending nets ▲

▼ Making nets in Whitby





Selling fish on the quay in Whitby



NEWS

"The primary purpose is to help raped women regain their strength as individuals"

CRISIS CENTRE OPENS

A Rape Crisis Centre has opened in the London area to help women who have been raped. The counsellors provide sympathetic, non-judgemental support; they offer advice and information on police and legal procedures to those women who choose to report the rape; and they will accompany victims to the police station if their help is needed.

The majority of rapes in this country are never reported, probably because the victim quite realistically dreads the experience of police interrogation and the ensuing trial. The Centre does not see itself as a means of increasing the number of convictions for rape but believes it can best help the victim by providing the sort of support which will enable her to choose about prosecuting or not.

Many rape victims find their whole lives are disrupted by the experience and need to express their fears and reactions to someone who understands their situation. Women often suffer for years after a rape; Crisis Centres in the USA have had appeals for help from women raped ten years previously. Often the main problem is the victim's attitude to herself, and talking it over with people who might have had the same experience is an important step towards re-establishing her sense of self.

From November '74

The Centre in London is run on a collective basis; the idea for a 24-hour emergency service came up in November 1974. Initially the service was limited but it now provides support on a variety of levels at any time of the day.

Registered as a charity, the group has applied for Urban Aid and other government grants. So far it has received grants from two trust funds and is able to rent office space

and pay two full-time members of staff. The counsellors are voluntary and the ultimate aim is to have enough people to provide for two women on duty at the centre all the time.

Counsellors go through a training system involving an introductory meeting with the collective, who describe the Centre's outlook on rape and the function of the Centre. They are given a reading list on the subject, they observe a rape case at the Old Bailey and go to a VD clinic to familiarise themselves with the procedures.

The Centre emphasises that it is there to provide support for victims and not to direct them. Counsellors will go to a victim wherever she is if that is what she wants. She can go to the Centre when she needs help and can rely on sensitive, supportive comfort from the women there. The primary purpose of the collective is to help raped women regain their strength as individuals.

Any woman needing assistance at the police station will be accompanied there and will be made aware of her rights during the proceedings. For example, counsellors can ensure she knows she is entitled to be examined by her own doctor

rather than the police surgeon. Counsellors will go with victims to VD clinics and help offset the trauma of that experience so soon after the rape. They provide women with information on the law and will help them through the trial itself.

Education is also an important function. Police Stations, hospital casualty departments, community health centres and VD clinics have been sent circulars describing the Centre. The collective intends to publish information sheets and give talks explaining its service in an effort to educate those groups who come into contact with rape victims. It also plans to produce and disseminate leaflets and posters advertising its work.

Ideally, there should be a network of small groups all over the country providing the service offered by the London centre. Some groups are beginning already: Newcastle-on-Tyne should have its own Rape Crisis Centre soon and there have been enquiries from other areas. The London Centre has been putting women in touch with each other and will help them to start operating on their own.

Varied Reactions

Reactions to the Centre have been varied. The police are wary though fairly sympathetic. They are worried that the service might discourage women from reporting rape. The police feel it is easier to get victims over the hurdles in the system when they are ignorant of what is involved. The police are mainly concerned to catch rapists and feel women will not come forward if they understand the difficulties facing them within the legal processes.

The collective has found that women police officers are often more sympathetic towards rape victims and are themselves sceptical of the official line that the police do not harrass rape victims. The Home Office recently issued a five point directive on police procedure relating to the treatment of rape victims. Intended to ensure that women reporting rape are treated with more gentleness and respect, it is not statutory and its implementation is left to the police discretion.

The forthcoming Private Member's Bill to reform the rape laws does not, the Rape Crisis Centre say, do much to improve the position of the rape victim in court. The definition of rape remains unchanged. Vaginal rape — the penetration of the vagina by a penis — is the only form of rape under the law. A large number of rapes are committed with bottles, sticks or some other object; anal rape and fellatio are common assaults and no less damaging and humiliating than vaginal rape, but are treated as indecent assault and seen as less important.

The collective believes the Bill's well-publicised proposals for changing the laws of evidence are meaningless. The introduction of evidence on a victim's previous sexual history should be ruled out altogether, but the putative law leaves that

NEWS

decision to the discretion of the judge. If the judge decides such evidence is relevant the jury must leave the court and so the victim is automatically cast as provocative.

As the Centre points out, the legal profession is more or less indifferent to the situation of the rape victim. This was made clear by the Haldane Society — a collection of liberal lawyers — who voted to support last year's Law Lords (Morgan) ruling. Only three members opposed the ruling, and they were the only women in the group.

Clearly, it would be good if all rape victims brought charges against their attackers but in the present legal climate it is a big price for women to pay. A victim must face interrogation about her character and sexual history, without the right to call character witnesses in her own defence. She is seen as a witness at the trial and therefore in no need of legal representation or witnesses of her own.

The rapist, meanwhile, may call character witnesses and the law does not allow any evidence of his previous sexual history to be used against him. In his evidence he may, and most often does, attempt to impugn the reputation of his victim and thus establish a case for 'honest' belief in keeping with the Morgan ruling.

Rape victims can only hope for justice when the case is judged on its own merit without recourse to the traditional smear tactics allowed under the law; nor will women see the point in bringing charges until the testimony of the victim is accorded equal value to that of the rapist. 'Honest belief' on the part of the rapist is impossible to prove or disprove. The sexism of the Morgan ruling shows the rape victim that her attacker will not be convicted unless she gets herself beaten up and manages to see a doctor immediately after the rape.

The Rape Crisis Centre does not believe it should try and persuade women to press charges under these circumstances. Quite often the due process of law manages to do more damage to the rape victim than did the assault itself.

Journalists Tried to Break In The Centre will not allow its address to be published. Nor will it fulfil the prurient expectations of the press by giving out information about the cases it deals with. Since it started operating on March 15, journalists from the national press have tried to break in and take photographs, and there have been requests from journa-

lists wanting to sit in on the work of the Centre. Others have wanted a series of case histories. The women running the Centre are desperate to keep the address secret and already they have had to appeal to the Attorney General to prevent its publication in a national daily.

The day the telephone number was published the lines were kept busy by men ringing with obscene threats; one rang every ten minutes for 36 hours. Recently in Australia, the Sydney Rape Crisis Centre was attacked with a bomb.

To be effective the Centre must provide a quiet, supportive environment for the women who go there. They must feel secure in the knowledge that their experiences are treated with respect. For this reason the collective feels its policy towards the media is absolutely justifiable. □

Victoria Green

Rape Crisis Centre

Emergency number 01-340

6145 (24-hours a day)

Office number 01-340 6913

(10am — 6pm)

Postal Address

PO Box 42, London N6 5BU

The Centre desperately needs funds and more people to help with counselling. If you are prepared to make a genuine commitment please make contact.

GAY WORKERS: CORRECTION

The report of the Gay Workers Conference in *Spare Rib* 45 was laid out wrong. It should read: first column as printed; then third column down to "approaches to the question of"; then second column as printed; then third column from "While the Charter does"; then last column as printed. We're very sorry this made nonsense of the article.

NAC: CORRECTION

Last month we gave the wrong contact number for the West London NAC group. It should be 01-969 9105/6 (day time). Sorry.

NEWS COPYDATES

Spare Rib No.47 is on sale from May 12. News stories for that issue should reach us by April 19. It will help us to plan the section if you can let us know in advance what you want to write about and roughly how long it will be. For No.48, the news copydate is May 24. (If it's urgent, it's worth trying after these dates.)

NO DOLE FOR GIRLS

Women in the Irish Republic are already feeling the effects of inflation and unemployment.

Equal pay legislation, due to come into operation on December 31, 1975, has been postponed because industry claims it can't afford it. Apparently equal pay would ruin the economy. So much for women's 'rights'. The government has taken the extraordinary step of simply refusing to implement laws which had already been passed.

This comes after three years of preparation by the Equal

Pay Commission, which followed guidelines set by the EEC Commission on equality for women. Soon after the postponement was announced, the EEC Commission offered to aid Ireland from its social fund, so equal pay could be implemented after all. But so far the Irish government has not told the EEC how much money it needs. Among women in Ireland, and at the EEC Commission, there is growing scepticism about the government's intentions of going ahead with the legislation even with financial aid.

In 1975 women were earning an average of £25.33 a week, compared to the male average of £47.75, in a country with the highest prices in Europe.▷



'Mum's The Word' — the old saying about keeping quiet assumed a special irony on March 6, when 1,500 women marched through central London to celebrate International Women's Day.

SUSIE MACKIE (SEE RED)

DOWN ON STRIPPING

Social secretaries from colleges all over Britain decided at a conference in London on March 7 that their unions should ban acts "which objectify the male or female form".

The National Union of Students said: "It should greatly affect the number of strippers and go-go dancers appearing in colleges." □

and where welfare benefits are minimal.

At the end of 1975 there were so many unemployed school-leavers that the government introduced a scheme of unemployment assistance not depending on national insurance contributions. But these benefits are paid only to boys. Girls leaving school with no work receive *nothing*.

Single women do not appear in official unemployment statistics. Even a woman who has been employed can claim for only 156 days, while a man can claim for 312.

Only 25% of women are in paid employment. Of those in industry, 50% are in declining areas — textiles, footwear and clothing. As unemployment rises there is less and less work



ANGELA PHILLIPS (IFL)

for women.

Unemployment in Ireland is nothing new, but until recently emigration to Britain was an outlet for the jobless, and money sent home supported families, single women and old relations. □

Sue O'Halloran

Women's TUC: No More Trivia

Delegates from the Tobacco Workers Union at the Women's TUC in Southport last month. Terry Marsland of the TWU and Linda Smith of Southwark Trades Council raised the issue of abortion — there was no abortion resolution on the conference agenda — and attacked the government for sitting back and allowing the reconvening of the Commons Select Committee.

Judith Hunt, Women's Organiser of AUEW-TASS, was elected to the TUC Women's Advisory Committee, with women from the shop workers union USDAW and the Tobacco Workers Union runners-up; all three unions have been campaigning over the last year or two for women's rights.

Sylvia Greenwood of the Transport and General Workers Union raised the problem of the trivialisation and degradation dished out by male trade unionists — this compounded the fact of unequal opportunity and made it particularly important to go on meeting and working together as women. □

Information from *Morning Star*

spare Rib

Spare Rib needs reporters and news photographers up and down the country.

We want to increase our coverage of women's strikes, the abortion campaign, community organising — action round housing, nurseries, health, women's aid.

If you have a bit of time and a number where you can be contacted, you can help.

Talk to the women involved and let us know how they see what's going on.

We can't pay, but you can help let other women know what women in your area are doing.

WRITE NOW to
News Reporting, Spare Rib, 9 Newburgh St.,
London W1A 4XS.

WOMEN IN SOCIALIST SOCIETY

Marlis Allendorf

The development of women in socialist society cannot be explained without taking into account history, background and tradition. This book explores the history of women's liberation that begins with the earlier movement for emancipation in the 18th century and passes into larger movements for women's rights of the 19th and 20th centuries.

9½" x 10½". 219pp. Illustrated.
£8.50.

GEORGE PRIOR
PUBLISHERS

2 Rugby St, London WC1 N3QU



come
hang-gliding with
mustang silvercloud school

A ONE-DAY COURSE

FOR THE BEGINNER

for further information phone
01 882 9767 or write to
18 tanners hill, london s.e.8.

WOMEN'S AID NEWS

Grimsby: Squatting a Centre

On March 15 Grimsby Borough Council voted to evict women from a house they were setting up as a centre for battered women. Social workers had already referred three women there. The council argued that they couldn't support anything "illegal" — the women's group had squatted the house and an example had to be made of them. The centre was, they said, only a secondary issue. Just before the news of the eviction, Grimsby Women's Liberation Group wrote to Spare Rib explaining what had happened:

Almost two years ago we approached Grimsby Borough Council about providing premises for a battered women's centre. The Council admitted there was a need but did not recognise it as the responsibility of the Housing Committee. They suggested we contact the Social Services. Instead we approached the council in Cleethorpes, the adjoining town. They arranged a joint meeting with Grimsby Council and the local Social Services. They all acknowledged the need but only Cleethorpes Council agreed to take responsibility.

After continuous discussion a house, 383 Grimsby Rd, Cleethorpes, was suggested as a centre. It had been empty for nine years and council-owned for five. The Housing Committee supported this, but the full council turned it down.

Through At Last

Jo Richardson's Domestic Violence Bill, which improves the legal position of battered women, was given an unopposed second reading in the Commons on March 5. It had been obstructed for weeks by Tory MP Rees-Davies.

The Bill, now being finalised in Standing Committee, allows women to apply for injunctions against violent husbands without starting divorce or assault proceedings. It also gives the police power to arrest men for breach of injunction. □

The women's group and its supporters met on February 8, 1976. At 8am on February 9, group-members occupied 383 Grimsby Rd.

It is very suitable, with five large bedrooms and rooms downstairs for a communal kitchen, living room and children's playroom. The basic structure is sound (in the opinion of one of our support-

"No one who wants to move into conditions like these can be doing it just for publicity — it's freezing in here." — Mr Sellick, prospective Liberal candidate for Louth, supporter of the centre

ters, a qualified surveyor), though some repairs and additions are necessary. There's a large garden front and back — ideal for children.

Since we occupied we have cleaned most of the house on a rota basis, had the chimneys swept and now have carpets and furniture in two bedrooms, the living room and playroom. All the furnishings, toys and a refrigerator have been donated by local people.

Plumbers, electricians, plasterers and the local Trades Council have offered to help. A large and reputable building firm will fit out a kitchen and bathroom, install a damp course and generally renovate the place free of charge, if and when the place becomes a legally recognised centre.

Local councillors and politicians have also pledged their support. Certain 'Liberal' councillors came round pleading with us to move out so they could argue our case more strongly in the council. We refused.

We were warned that the Housing Manager would have to take legal action against us, and on February 26 a Possession Order for the property was made. However the Housing

"Something has got to be done about that house. There's never been anybody in it and I've no objections to having a refuge for battered women there." — Ms Swannick, who lives at 377 Grimsby Rd

"My solicitor has advised me to go back home. But I daren't. My husband won't take any notice of a bit of paper and he's not frightened of the police.

"I have been home to my mother's three times in the past, but all she tries to do is patch it up between us. The neighbours aren't any help either. They're too frightened to get involved.

"I have had nowhere to go in the past. I was advised to come here and haven't regretted it. I have been able to talk to all the members of the women's group and feel much clearer now than I have for a long time." — a woman with two small children living at the Grimsby battered women's centre

Manager, who has been very sympathetic, asked for the order to be suspended for seven days so the Housing Committee could meet to decide whether to implement it.

Before they met, we held a public meeting, hoping unsympathetic councillors would come along, air their views and be won over. But the audience, including eight councillors, was entirely sympathetic.

On March 1, just before the Housing Committee meeting, petitions with 1,700 signatures were handed to the Mayor of Cleethorpes — the Housing Committee Chairman had refused to accept them! Still they decided to implement the Possession Order, though they made a recommendation to the full council meeting on March 15 that the house be reconsidered as premises for a battered women's centre. Again they agreed that one was needed, but felt they couldn't support our illegal occupation of the house.

Meanwhile we are continuing to collect signatures to present to the full council meeting, distributing leaflets, asking supporters to write to the council, and accepting donations of money, fuel, furniture and toys.

The local Director of Social Services has defended the use

of the centre by having social workers refer women to us. We've already had two battered women and their children here, one family referred to us by the police, with whom we have good relations, and the other by a probation officer who has also given practical support. The nearest refuges are in Hull and Lincoln, about 40 miles away.

We want the centre to be run on a self-help basis, with some of the women's group coming in daily for set hours to help where they can. The women's group and all women in the centre would meet

"If we allow them to stay, we must realise that we will be laying ourselves open to this kind of thing again and again in the future." — Cllr. Murfin, chairman of the Housing Committee

weekly to sort out running problems and policy. Women actually in the centre would receive other battered women at any time, day or night.

The group are committed to giving their services free and have suggested to the council that the centre be run on these lines for a probationary period of three months.

No Prison for Nita Greening

Nita Greening of Chapelton, Leeds, charged with strangling her husband in a telephone box with a phone cord (see *Spare Rib* 45) pleaded guilty to manslaughter at her trial on March 16. She got two years suspended sentence.

Her husband Brian had been beating her up for years. One night last October they were leaving a pub when he started to hit her. She went to call a taxi to go to her mother's instead of home with him. Before she got through he'd forced his way into the box and was beating her in the face. She pushed him to his knees and he was strangled with the cord.

Women in her area and from the women's movement in Leeds and elsewhere supported her, seeing it as self-defence. There were petitions, pickets and reports in local papers.

This may have swung the judge, who started by saying it

We know the house will be empty for at least twelve months, and it could be put to good use for this time. Anyway it would be expensive to redevelop the house either by demolishing and rebuilding or by conversion into flats. It would be much cheaper to repair the house as it stands.

The Secretary of the Lincoln Diocesan Board for Social Responsibility, N. Chamberlain, wrote in a letter of support: "There is no question about the need for such a refuge in the Grimsby/Cleethorpes area. There is also a great deal of support for the individuals of the women's group. It is a pity that the squat has had to be undertaken, but one can understand the feelings of defeat and frustration."

"If we leave now, it means there will be no centre for battered wives in this area — and that was the purpose of our squat." — a representative of the Grimsby Women's Group, determined to resist the eviction

The group can be contacted — with offers of support, money, etc. — c/o Maggie Mapplethorpe, Women's Group, 10 Abbey Drive West, Grimsby, South Humberside.



Nita Greening

was clearly a case where no one could have any sympathy with the accused, but finally suspended the sentence, saying it wouldn't do the public any good for her to go inside.

During the trial the height and weight of Brian and Nita were continually discussed — the judge kept calling her a Big Woman (which she isn't particularly) and saying she looked as if she could look after herself, and "gave as good as she got" in their fights. To be a legitimate battered wife you are evidently expected to be the passive victim. □

MARRIAGE — LEGAL OR SEXUAL?

Christine and Moustapha Ramadan have known each other for several years. They have a baby girl of 9 months and they married on March 6.

Moustapha is a Cypriot but as the husband of a British woman he has the right to stay in Britain. However, when he went to Dulwich police station on March 13 to report a stolen car, he was locked up, charged with overstaying his visa and eventually taken to Brixton Prison.

Christine and Moustapha are one of several couples being harassed by police and immigration officers. In other cases husbands have been asked by Home Office officials, "Did you have sex before marriage?" or "Where did she keep her bed in her flat?", or "Does your wife have big tits?" And in yet others, husbands have been actually taken out of Britain.

All these cases relate to the most liberal and progressive feature of the Immigration Law, the part which the Labour government points to proudly when discussing its record on equality for women. This is the famous Husbands Rule, changed by Roy Jenkins in 1974 so that British women who had not had the right to live in Britain with their foreign husbands could now do so.

If women do have these rights why are they and their husbands being asked prying questions? The answer is that the Home Office has found a new excuse for keeping their husbands out. They have changed their definition of marriage.

It is no longer a legal contract which can be proved by a marriage certificate. Immigration officers are demanding that couples prove to them that they have a "genuine relationship". Like so much other discrimination it is all being done in the name of "morality" — the same morality which allows the Home Office to keep mother and child apart and split up black families as casually as slave owners before the American civil war.

However this time the Home Office has gone too far. By giving marriage a moral rather than a legal significance, they have stepped outside the law. □

Amrit Wilson



SUSIE MACKIE (SEE RED)

Sharing Shopping

Our food co-op has been running for six months now and caters for about a hundred people.

A group of us living on and around the Regents Park Council Estate in London had felt for some time that there was a need for a Women's Centre in the area — a place for us to go to be with other women and to get away from the isolation of our houses. We thought that probably the best way of bringing women together was by starting a food co-op. When the Women's Free Arts Alliance moved into their new centre at 10 Cambridge Terrace Mews, NW1, the problem of premises was solved as we can use one of the rooms.

We decided to buy fruit, vegetables and eggs from Nine Elms, the new Covent Garden. For the first few weeks we ran the co-op like a shop, but as everything ran out very quickly, some people got nothing. So now when all the stuff has been collected from the market (at 5am on Thursdays) twelve of us, on a rota system, spend the day putting people's orders into boxes ready to be collected in the evening. The only condition for membership of the co-op is that everyone takes a share in helping to run it.

"I really enjoy just coming here to get out of the house, even if it means working on the food co-op alone. But usually there are other people here and it's good fun."

To begin with the co-op's only attraction was that we were getting cheap food, but now we're finding other benefits — it's a social event; shopping has become a communal experience. It has brought together a very mixed group of people (women and men, squatters and tenants) who would not otherwise have met.

Eight of us have started a weekly women's discussion group and soon we too should have a room in the WFAA, open for women to drop in during the day to have a cup of tea and use the pottery and woodwork equipment we are setting up. There will be information on women's health and rights, and we want to start a creche. We are working quite closely with the Community Cafe on the Regents Park Estate, run by the Social Services — the girls' group there may be using our room. We are also involved in activities going on in the rest of the WFAA. So our idea of a Women's Centre is beginning to be realised. □

Sharing out the orders ▼



SUSIE MACKIE (SEE RED)

WHAT EVERY WOMAN SHOULD KNOW ABOUT VIBRATORS

As the first company to introduce vibrators into the U.K. and having sold some hundred of thousands, we feel that we know more about them and their use than most.

The most important thing to remember is, **that they do work** — providing the woman has no violent prejudice against the use of artificial sexual stimulation. Some women find the shape off-putting. The phallic symbolism, deliberately created by the makers to emphasize its sexual usage, gives them the impression that it is meant to be used as an artificial penis, and indeed it can and is so used. Some women, however, find the effect — when used in this way — to be more numbing than stimulating.

The vibrator is designed and is far more effective when used for clitoral stimulation and its undoubted value for this purpose has been well established by Masters and Johnson in their book "An Analysis of Human Sexual Response." In the book they describe how, using a similar device, they were able to bring to orgasm women who have never before reached a climax.

These were extreme cases obviously. Normally, the vibrator is used to provide extra stimulation during love making and is particularly useful where the woman's response tends to be slow. And, of course, it is just as often used purely for personal pleasure.

Finally a word about quality. There are many different makes on the market today, all of similar design, ranging in quality from very good to absolutely useless. We have been selling the same model for seven years and have enough confidence in it to offer you our special 'money refund' service if you are not satisfied.

If you want to experiment with your own personal vibrator, just complete the coupon below.

Please send me a Harmony Personal Vibrator.
I enclose Cheque/P.O./Cash for £3.50 (including postage and packing).

Name:

Address:

Please
PRINT
Clearly

**Pellen Personal Products Ltd.,
Dept SR
1a West Green Road, London, N.15**

NEWS

WORLD WIDE CRIMES AGAINST WOMEN



An International Tribunal on Crimes Against Women was held in Brussels early in March. First discussed at a feminist conference in Frankfurt-am-Main in 1974, it was the first time women from all over the world had met to give testimony about the crimes they suffer at the hands of men.

Between 1,500 and 2,000 women assembled in the Palais de Congres, a subterranean conference hall, to hear and pass judgement on the legal, personal and political oppression of women from more than 30 countries. Their testimony was moving, terrifying and depressing. Rape, bashing, murder, imprisonment, torture, forced child-bearing, deprivation and slave-labour — all this is women's reality.

80% Illiteracy

Iranian women told of women tortured in the Shah's prisons; we heard that 80% of all Iranian women are illiterate, that they are absolutely subordinate to men and are exploited as cheap labour at half the male rate of pay.

Spanish women described legal victimisation in a country where women are jailed for adultery, jailed for using contraceptives and jailed for having abortions.

An Irish woman testified that an attempt to imprison her in a mental hospital was made when she tried to leave a violent husband.

And Swiss women facing charges arising from a demonstration in support of child care appealed for international support; they are accused of spreading subversion and distributing pornography — that is, they handed out

leaflets on family planning.

Angry Silence

We listened in sad and angry silence to a memorial for murder victims in the USA. Infant girls and women of all ages — their names and the circumstances of their murder were read out.

One-tenth of all murder victims in the USA are killed in conjunction with rape. The Tribunal termed rape-murder *femicide* and resolved never again to accept men's criticism that dwelling on it is 'morbid'.

Twelve prostitutes were murdered in San Francisco in 1975, with only apathetic attempts made to track down their killers. Margo St James, leader of a prostitutes movement, testified that 48,000 prostitutes were arrested in the USA that year; that 70% of all women in prison were first arrested for prostitution; that 80% of juvenile prostitutes are victims of incest; and that 90% of prostitutes' income is informally taxed by the police, landlords and hotels.

Confronted with Reality

Many of the women giving testimony had to remain anonymous for fear of reprisal at home, and there was a widespread feeling of alienation and barely suppressed fury in members of the Tribunal.

But dissension and faction fighting punctuated the five days, and the atmosphere outside contributed to our sense of vulnerability. Brussels is a materialist city, and whenever we left the Palais we were confronted with the reality — the extent and nature of crime against women.

Women alone in Brussels are subjected either to prurient interest or grasping rudeness, sometimes both. Four of us went to dinner near the Grande Place, a medieval square in the old part of town. After we left we met two women stand-



ing in the street outside another restaurant. They were waiting, they said, for their bill, which the waiter had refused to bring them inside, though they had waited half an hour. They had waited outside for fifteen minutes. We suggested they leave.

They walked off down the street and the waiter hurtled out of the restaurant after them. He caught up with them and grabbed them both, trying to drag them back. They demanded he let them go, telling him they had been willing to pay but not to wait around indefinitely for the bill.

They struggled to free themselves; he began punching them, they tried to defend themselves, but he went on punching; one of the girls broke free and was kicked to the ground.

A crowd had gathered. We had tried to stop him but to no effect. The waiter's employer came out and told him to leave them alone. He did so. The crowd dispersed; one of them told me there was no point in getting the police — they would only make things worse.

Isolation and Helplessness?
This sort of incident and a bomb scare in the Palais encouraged women's feeling of isolation and helplessness, and hostility to the organisers for their refusal to grant a request for microphones on the floor erupted on the third day. Explanations of technical difficulties were met with jeering and shouting. Microphones were installed and for a time there was order.

But the tension of listening to testimony on rape and pornography was too great; one woman's attempt to give testimony from the floor resulted in further disorder. In an effort to show the degradation of women through pornography,

the Danish contingent screened an ugly, violent pornographic movie.

For women who had just relived their experiences in rape and for those who had just listened to their testimony the film was a ghastly experience. Some became hysterical with anger and revulsion. The film was stopped but its effect was too disturbing for most and a return to the agenda that afternoon was impossible.

Victoria Green

FROM THE UK



Battered women, legal and financial dependence, and abortion were the crimes taken to the Tribunal by British women.

The Legal and Financial Independence Campaign was represented by a claimant who had her book taken away as a result of the cohabitation rule and had subsequently shoplifted for food for her children. Her evidence to the Tribunal demonstrated that inherent in our welfare state is a sexist definition of relationships between men and women.

National Women's Aid Federation was represented by women from refugees in Lambeth, York and Edinburgh. They testified about their experiences as battered women and their maltreatment by the welfare authorities from the Police, National Health Services, Social Services, Social Security and various other voluntary and state agencies. Of all the testimonies over the five days one of the battered women gave the most moving and powerful account of crimes against women committed by men and their club, the state.

Meeting in Corridors

The meeting took place in a large hall with simultaneous translation into English, French,

Dutch, Spanish and German. Although initially workshops were located in large formal rooms, women quickly began to meet in corridors, the bar and odd corners. Because efficient translation facilities weren't available in the workshops discussions were slower and sometimes laboured as women translated for each other. But instead of causing annoyance and frustration, the time spent waiting and listening engendered warmth and sisterhood.

The conference hall had an elevated platform which alone was fitted with microphones. This meant that for the first day and a half the Co-ordinating Committee sat on the platform and those who were to give testimony queued to give their evidence. The occupation of the platform by the committee meant that there were constant comings and goings during speeches as participants came to discuss administrative and practical problems. Many women felt that women on the platform were in an elitist position and women on the floor of the hall passive recipients with no control over their own conference.

On the second day this structure was rejected and a more dynamic form of organisa-



tion evolved. It seemed to many that much of what was positive about the conference was a direct result of the revolt against structure, which produced an open ended, if sometimes anarchic, painful and frustrating situation in which crucial contradictions and conflicts emerged and demanded active analysis from those who were present, whether involved as speakers or listeners.

Distorted Publicity

The more important results of the Tribunal occurred within the conference itself, especially for the British, as the publicity given to the Tribunal has been

very limited, and often distorted — unlike that in many other European countries. Liaison and working groups were established between women from different countries interested in specific areas, eg rape, battered women, political prisoners, and lesbianism.

Groups were formed to publish an international feminist newsletter and to plan a second international conference. Many of the testimonies were duplicated and distributed, so that analysis and dissemination of the problems raised can be continued in the countries, towns and groups to which women returned after the Tribunal. A British video-tape was made of the conference, and also the basis for a British film on crimes against women, and it is hoped that this material will be widely distributed.

Campaigns were a focus of activity and were successful in reaching a large number of women. Most of the women at the conference, for instance, came into contact with the self-help group at one time or another, since it was running an almost continuous series of workshops. If 800 women were introduced to a revolutionary approach to their bodies and medicine, and then carried this knowledge home, the effect could be far-reaching.

Many women were forced to reassess the concept of international sisterhood in terms of a new sense of just how many, various and often contradictory are the issues and priorities within the movement as a whole. Women who went from Britain will be at the WLM Conference in Newcastle 24/25 April to share their experiences. A full report, pamphlet and workshop, is planned. The Tribunal group can be contacted c/o the Workshop, 38 Earlham Street, London WC2.□

British Tribunal Group



SHORTLIST

Please send information to Anny Brackx, Shortlist, Spare Rib, 9 Newburgh St, London W1A 4XS.

campaigns

events

Events are listed chronologically.

Feminism in Israel

Natalie Klein is the speaker for this Women's Research and Resources Centre seminar. It is to be held on April 23, 7.30pm at the WRR, 158 North Gower St, London NW1 (01-388 0882).

Women in China

On April 23 the Wales-China Friendship Society is holding a meeting on women in China starting 7.30pm at Friends Meeting House, 38 Charles St, Cardiff. Details from Jean White, 4 Station Rd, Cymmer, Port Talbot, West Glam., Wales.

National Conference

The next national Women's Liberation conference will be in Northumberland Training College, Newcastle on Tyne, on April 23-25. Main theme for discussion is the future of the women's movement. The Newcastle Women's Group welcomes any suggestions and help. Ring Rosie (0632-812 266) or write: 46 Simonside Terrace, Newcastle 6. Covering costs necessitates advance registration (£3.50, possibly less; this includes accommodation but not food). Send for an application form with s.a.e.

Fifty Years Later

This delegate conference to mark the fiftieth anniversary of the General Strike will include workshops on the miners, women, the labour movement 1900-21 and councils of action. 8:84 theatre group will perform *Relegated*. To be held at the University of Sussex on April 23-25. Contact Peter

Cresswell, The Trade Union Group, University of Sussex Union, Falmer, Brighton for details.

Women under Apartheid

The Anti-Apartheid Movement is holding a one-day conference on what apartheid means to eight million black women, and how to fight back. On April 24 at the Central London Polytechnic lecture theatre, New Cavendish St, London W1. Registration is 50p and forms are obtainable from the AA Movement, 89 Charlotte St, London W1P 2DQ (01-580 5311).

Against the Cuts

The National demonstration against the cuts in the NHS on April 25 starts at 1pm from Speakers Corner. There will be a rally with speakers at 4pm in Trafalgar Square. For more information (01-455 4920).

Women in the USSR

Discussion initiated by Bristol Socialist Women's Group on April 28 at the Poly, Room 16, Unity St., Bristol, starting at 7.30pm. What happened to the gains made in the early post-revolutionary period: socialized housework, childcare, abolition of legal restrictions on divorce and abortion? Details from Sue & Steph, 46 Archfield Rd, Cotham.

Women's Cinema

"We feel very strongly that the Cinema should provide feminist information and entertainment." Next on the list is *The Conformist* with Dominique Sanda, on April 28, 8pm at London International Film School, Shelton St, London WC2. Women only. Membership £1 and entrance 50p.

Vietnam Celebration
Celebrate one year of peace in

Vietnam on April 30, 7pm to 11pm at Holborn Assembly Rooms, St Johns Mews (off Northington St). There will be Vietnamese food, drink, live music from Mamma's Rock, a play and a new film on Vietnam, *Eroica*. Tickets are £1 from The British Hospital for Vietnam, St Mary of the Angels, Moorhouse Rd, London W25DJ.

Gay Workers

Gay social workers and probation officers are meeting on Sunday May 2 at 4.30pm in North London. Phone Cheryl (01-555 6000) or Andrew (01-741 1046) for details.

Feminist History

White slavery - myth or reality is the topic for the workshop on May 6. The Feminist History Group meets and plans workshops on a regular basis. They can be contacted at the WRR mentioned above.

Under Fives

Caring for the under fives in day nurseries, factories, hospitals and colleges. This conference, planned by the Pre-School Playgroups Association for May 8, will be held at St Mary's Church Centre, Reading, Berks.

Kids & Photos

"This one day event will be an introduction to the real potential that photography holds for education." The Half Moon Photography Workshop is holding a seminar: Kids and Photography... in and out of school, from 11am to 6pm, on May 9 at The Half Moon Theatre, 27 Alie St, London E8 (01-488 2595). Entrance fee 50p. Free tea and biscuits.

The General Strike

Talk by Angela Tuckett on the history of the General Strike with emphasis on her home town, the great railway centre of Swindon. May 9, starting 3pm at the National Museum of Labour History (01-515 3229).

Playgrounds

Women working on adventure playgrounds are meeting on May 11 and every second Tuesday of the month after that. Meetings start at 10.30am and are held at the Women's Liberation Workshop, 38 Earlham St, London WC2 (01-836 6081).

Patriarchy Conference

Weekend conference to be held in London in May. Its aim is to explore the theory and methodology in current use in the women's movement. Referring to both psychoanalysis and marxism, the term patriarchy needs clarifying. Anyone interested in planning the conference write to Sue Himmelweit, Room 511, Birkbeck College, Gresse St, London W1 or ring Elisabeth Cowie (01-734 5455 daytime).

Abortion

The James Whiter than White Show, originally a West London Theatre Workshop play is now available as a film. It explains the effects restrictive abortion legislation would have on women, and argues for abortion on demand. The film is made by Jeff Perks, The National Film School, Station Rd, Beaconsfield, Bucks (Beaconsfield 71234).



Káthe Kollwitz pro-abortion poster of 1926. Original at Lords Gallery, 26 Wellington Rd, London NW8 (01-722 4444).

A Woman Like You was made by the Sheffield Film Co-operative. In it a woman struggles to obtain a National Health abortion. The film also tackles the attitudes of the medical profession and the pros and cons of an outpatients abortion service. You can hire it for £5.50 from Jenny Woodley (0742-56101 x31 daytime and 0742-660210 evenings) or Jill Booth (0742-661848).

If you want to read about the Catholic arguments against abortion buy *Abortion and the Catholic Church* from Pathfinder Press, 47 The Cut, London SE1. Price 15p + postage.

Struggling East Timor

Under the leadership of FRETILIN the people of East Timor, an ex-Portuguese colony in South-East Asia, are successfully resisting the full-scale invasion launched by the Indonesian military on December 7.

FRETILIN, in control of the country since August, set up mass literacy and health programmes, agricultural co-operatives and 'people's shops' and began the task of 'cultural de-colonisation'. OPMT, the popular women's organisation, involved women in these projects, organised village creches and women's clubs and established the women's military units.

These achievements are now threatened. Support the British Campaign for an Independent East Timor. Monthly news sheet £1.50 a year. Also available:

1926 - 1976



50th Anniversary of the General Strike

badges, posters and the pamphlet *The Struggle for East Timor* (25p). Contact 40 Concanon Rd, London SW2 (01-274 5945/9308) for activities.

Offensive Stereotyping
AFFIRM (Alliance For Fair Images & Representation in Media) are feminists and homosexuals, acting against sexism and offensive stereotyping of women and gays in the media and advertising. There are fortnightly meetings and dates can be obtained from Josette (01-340 2596), or Ann (01-485 2799), 40 Croftdown Rd, London NWS.

Sex Discrimination

A group of women are investigating the equal pay and sex discrimination situation in Sheffield. If you have any problems, queries, they will help you take action. Contact Ruth Taylor (0742-661 242 evenings), Cynthia Short (0742-663817), Eileen Warren (0742-305410).

Au-Pair Girls

They get paid £6 or £7 for a 30-hour week and are not legally protected. A Spanish women's group has started a campaign for the rights of au-pairs. Meetings at 13 Acklam Rd, London W10 every Sunday from 11am to 1pm.

services

Rape Crisis Centre

Any woman who considers she has been sexually assaulted can now get free legal and medical advice as well as emotional support from other women (see News). The centre can be phoned 24-hours a day (01-340 6193 from 10am to 6pm and 01-340 6145 for emergencies at other times). PO Box 42, London N6.

Poly Nursery

A nursery has been set up at South Bank Poly, Borough Rd, London SE1. It is open from 9am to 5pm enabling parents to follow a fulltime course. The nursery is run on the policy of parent involvement and fees are £1.20 a day.

centres

Birmingham

The women's centre at 76 Brighton Rd, Balsall Heath, Birmingham B18 8QH (021-449 2931) is now functioning on weekdays from 10 to 12am, 6 to 8pm and from 10am to 4pm on Saturdays. It is the base for the women's movement in Birmingham and there are facilities for poster making and silk screening open to all women.

projects

Women's Exhibition

Groups and individuals can participate in an exhibition on women's

oppression. The aim is "to provide a socialist-feminist critique analysing women's position under capitalism". It could include static displays, theatre and workshops. Phone Ruth Petrie, Julia Vellacott (01-828 7090) or Jo Spence (01-488 2595) with your proposals.



From *Gay Left* No.2

Gay Discos

Every Wednesday now at the Albany, Creek Rd, Deptford, London SE8. The organisers from SE London Gaysoc hope for a lot of local support. More information from Jean (01-691 1296 evenings) or Andy (01-692 0765 daytime).

Women's Literature

A group of librarians in Lambeth put together a mobile exhibition of women's movement writing consisting of 50 books, 100 pamphlets and a selection of periodicals. They hope to reach women at work in the Lambeth area. Suggestions for sites to Janet Hill (01-761 0901/1931).

film

Housey-housey

The bailiffs evict a woman and her children. This is the opening shot of *Housey-housey*, a film about the people's struggle for good cheap housing. Clarifying the links between squatters, tenants, owner occupiers and homeless in their common fight against money-lenders and speculators, the Newsreel Collective have produced a valuable educational film. It is 35 minutes long and can be hired from The Other Cinema, 12/13 Little Newport St, London WC2 (01-734 8508) for £7.

journals & articles

Australian Women's Writing

Refractory Girl, a journal of women's studies which comes out four times a year. No.8, March 1975, is subtitled 'Women in the Visual Arts'. It takes an in-depth look at what women are doing in the visual and literary arts. Very

well laid out, with lots of examples of works, interviews with women artists and information on films and literature. Each issue covers a different area of studies and is produced by a different collective of women.

Womanspeak, a feminist magazine with five issues a year.

The one I read had articles on rape, migrant women, women composers, poetry and reviews.

Mabel. December 1975, the first issue of this 'Australian Feminist Newspaper' covered the abortion situation, health centres and clinics, childcare, refugees, education and housing in Australia now. It also looks at the major political parties and unions and how they affect women's lives.

Scarlet Woman, calls itself a 'feminist-socialist journal', which aims to present and develop ideas on how feminism and socialism are related.

Contact The Woman's House, 25 Alberta St, Sydney, NSW, Australia, if you want to subscribe to any of these journals.

Vashti's Voice, 'A women's Liberation Newspaper' produced in Melbourne, contains local and international news, interviews, reports from women's groups, courses, reviews. Subscriptions from 50 Little Latrobe St, Melbourne 3000, Australia.

Susan Lambert

The Family in Cuba

This issue is about the family, role of women and position of children with regard to the Cuban Family Code, which became law in 1975. Its purpose is to "strengthen the family" on a basis of "mutual respect". Article 26 says that both partners must "aid each other" in the upbringing of children and "share on an equal basis the running of the household". The review is funded by 'church groups'; in it we find no criticism of the traditional family unit as something to be maintained.

The Act treats men and women equally, but how can it be implemented? A film was made showing women doing manual jobs and a man sharing housework; the men in the audiences jeered at him. None of the writers raise the question of women organising among themselves to change attitudes from below - you can't legislate sexism/machismo out of existence. Ms Matias says "most new housing or work centers have beauty salons", and this is just "equalising a luxury that only the wealthy were able to have before" The wealthy may have drunk two

bottles of whisky a day, but it won't help the revolution to equalise that.

Cuba Review, Vol.V No.4, Dec 1975, can be obtained at \$1 + 25¢ postage from The Cuba Resource Centre, PO Box 206, Cathedral Station, NY, NY10025.

Barbara Charles

Gay Left

The second issue of this journal "for discussion and analysis of sexual politics within a marxist framework" contains an exposure of the persecution of homosexuals and the denial of female sexuality in the USSR as well as an encouraging account of English gay workers/trade unionists moulding their own movement. The article on gays in films especially drew my attention; the author sharpened my perception of the ideological function gayness has played in recent films. "It is not there to express itself, but . . . used to define the parameters of normality". In exploring ghetto life and the gay liberation movement, the *Gay Left* collective propose a strategy for bringing the gay world out of its exploited isolation. *Gay Left* costs 30p + 10p post from 36a Craven Rd, London W2.

New Forms for a New Life

Socialisation of domestic labour, replacement of the nuclear family by new ties of comradeship and a transformation of daily life. For the realisation of these revolutionary targets some young Soviet architects tried to design an environment. "A new life demands new forms".

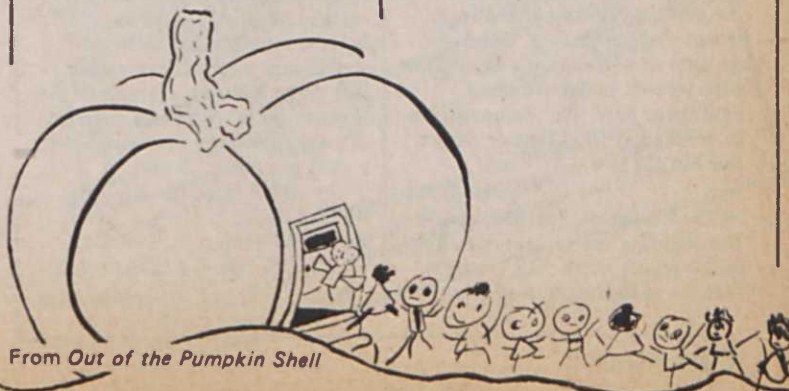
'Architecture as a tool of social transformation' describes the birth of innovative Soviet architectural design in the 1920s and its collapse at a time when the nuclear family and 'patriotic Soviet motherhood' were resurrected by the Stalinist bureaucracy.

An informative article in this otherwise predictable Trotskyite women's journal. *Women & Revolution*, No.11, Spring 1976. 25p from Collets or 50¢ from Spartacist Publishing Company, Box 1377, GPO, New York, NY 10001.

pamphlets

Liberation Children . . .

The mothers and fathers who run a women's liberation playgroup in Birmingham have produced a pamphlet. The articles are written individually, with very different ►



From *Out of the Pumpkin Shell*

perspectives at times. This makes it difficult to see their achievements and problems cohesively.

One of my main misgivings is embodied in one of the aims of the group: "It seemed immoral to give them ('women's liberation'/ middle class children) further privileges without sharing those with less privileged children." Through much of the pamphlet runs an assumption that 'local children' as opposed to 'women's liberation children' have little to offer. More thought about their class bias might help the group overcome their difficulties in involving local families — a problem they are obviously aware of and concerned to solve.

The pamphlet is nicely produced with lively drawings and photographs, and interesting sections on the day-to-day running of the playgroup. Especially good to read are the non-sexist songs, stories and plays written by the adults and children involved.

Out of the Pumpkin Shell is available from the Playgroup Pamphlet Group, Birmingham Women's Liberation, 65 Prospect Rd, Moseley, Birmingham 13, for 35p plus 15p postage.

Mon Lawlor

Chilean Women

Chilean Women No.1 contains writings of women exiles in England. They describe their experiences before the '73 coup, their growing political awareness and how the right wing tried to use them. The final piece describes conditions in the women's prisons and concentration camps after the coup and the way they organised to resist brutality.



The pamphlet (25p + postage) was produced by The Women's Campaign for Chile, both in response to the lack of understanding in this country about the part played by women in recent Chilean history, and as a product of interaction and dialogue with women in the women's movement here. The Campaign can be reached at 91 Alderney Street, London SW1.

Olivia Harris

NCCL Report on Sexual Offences
The basis for the recommendations in the report is the NCCL's belief that the main function of the law

on sexual behaviour should be protection and that the only reason for making a sexual activity illegal is if people are harmed through it.

The report deals with age of consent, rape, incest, homosexuality, pornography, paedophilia, prostitution. In 22 pages none of these topics can be gone into in any great depth, which is perturbing when considering the pros and cons of a recommendation. Thus on the age of consent, the report says some doctors say that the cervix is more liable to damage through intercourse at 14 than at 16, whilst often doctors disagree. Knowing the general lack of interest and ignorance of the medical profession concerning the female organs, it is a pity the report does not note articles expressing such points of view, so that women could be better informed.

A great deal of the report is sensible. Sexist attitudes occasionally rear their heads, e.g. Most girls have reached puberty by the age of 12 and most boys intend to have an early sexual experience. The girls don't? Again on pornography there is a lapse from s/he to the individual's right to expect protection against police, etc., who invade his privacy and his right to carry on his sex life in his own way.

On the whole then, worth reading through, with perhaps some reservation as surely the underlying problem of sexuality and the law is that of sexual politics. While the Criminal Law Revision Committee might not think of itself as a place for consciousness raising, one would feel that the National Council for Civil Liberties was aware of some feminist approaches as well as those of the old well-tried sociological experts. *NCCL Report on Sexual Offences*, Evidence to The Criminal Law Revision Committee, is available from 186 King's Cross Rd, London WC1 (01-278 4575/3259).

Marguerite Russell

Arab Women

The latest report from the Minority Rights Group. Produced for IWY, it's a brief summary of the legal and social status of women in Arab countries. There is some enlightening material on the Islamic laws, originally intended to give women some legal and economic independence. As Arab power declined, "the ruling families took to secluding their women as a sign of their greatness and distance from the common people". Later this seclusion became widely accepted to protect women from foreign soldiers. Women's emancipation became closely allied with the struggle for Arab independence. But if the Algerian example is anything to go by, women's position as possession does not change with a shift in political power.

Available from the Minority Rights Group, Benjamin Franklin House, 36 Craven St, London WC2N 5NG for 45p plus postage.

Rose Ades

NEWS

BRISTOL -WOMEN LOVING WOMEN?

Any woman's experience of a lesbian conference in our present social context must necessarily be fraught with contradiction. The Third National Lesbian Conference, held in Bristol on February 28/9, was no exception, writes Ros Carne.

Whatever our assurance of a lesbian identity — and our commitment to it — the policemen in our heads continue to whisper the message of self-hate. However "raised" our consciousness, there seems to be no way of avoiding some element of self-oppression. Can we really be free while society remains unfree?

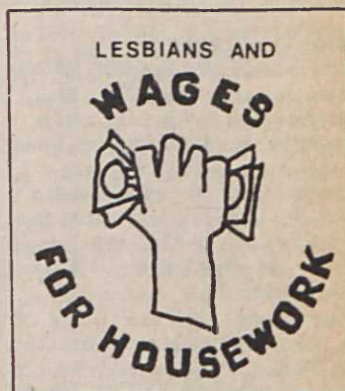
Varying attitudes to sexuality were apparent at Bristol. Of course that in itself is one good reason for a conference, and ongoing discussion is crucial. But the very differences are also a partial explanation of the confusions and complications, the seemingly rapid alternations of love and hostility, rationality and irrationality of the weekend's events.

And it would be misleading to deny the reality of those differences. They reflect an ongoing debate not only within the lesbian movement, but the women's movement as a whole. Many of us are asking similar questions while putting forward very different causes and solutions. However, I firmly believe a constructive dialogue is possible. This is particularly true of lesbians as opposed to women who have not yet explored their own homosexuality. As women-identified, women-oriented women, those of us who are socialists may find it much easier to understand and empathise with many of the strains of radical feminism than our "straight" sisters.

Unfortunately, any such dialogue was to a great extent obstructed at the conference by the small but noisy presence of the Power of Women Collective. This group has

linked the struggle of lesbians with the struggle of all women to be paid for the work they do in the home. But their analysis of lesbianism seems strangely at odds with the experience of those women in the collective who must have 'become' homosexual or 'discovered' their lesbianism as a result of the warmth, support and tenderness among the sisters they work with. It seems anomalous, therefore, that all the papers they produced for the conference (and there were several) should continue to regard lesbians as a specific fixed minority group — and this not in an agitational sense but in speaking to other women at the conference. Surely any woman can be a lesbian. I am suspicious of any paper that starts "Nobody knows how many lesbians there are . . ."

Their tactics at the conference tended to be fairly disruptive. They persistently opposed motions put forward by lesbians working on the Working Women's Charter and National Abortion Campaigns.



In the latter case the conference was pretty equally divided over whether, in supporting abortion and a feminist campaign for our right to choose we should also support NAC. This discussion took place in a marquee erected on the downs (the management of the Moulin Rouge club having refused us access to our original venue . . . see Statement). In spite of cramped conditions and a good deal of organisational confusion discussion was informed and constructive.

Some women felt that NAC had become a front for various left wing groups, that it could no longer be described as a 'feminist' campaign and was apparently 'male-dominated'. A member of the NAC steering committee pointed out that this was in no way true and that anyway the steering committee was 100% female. While aware of the dangers of a 'take-over' by left groups, a substantial proportion at the confer-



2, 3 and 5. (See 'Gay Workers Conference', *Spare Rib* 45).

However, clauses 2 and 3 of the original charter have been formally met by the Sex Discrimination Act. Those of us who attend the National Working Women's Charter Conference in Coventry in April will be discussing ways of reformulating politically relevant and practicable demands. Problems may arise in incorporating our demands as lesbians who have no recourse to county courts or industrial tribunals in case of unfair dismissal. It may be that a separate clause will have to be introduced to cover all discrimination on grounds of sexual orientation.

Dance, Chat and Cabaret

On Saturday evening we all met up at the Moulin Rouge, an ultra-plush (and ultra-exploitative) gay club. There was drink, dance and chat, and cabaret from Bradford and Bristol women. Bradford's "Les Be Friends" (performed by the Lesbian Brigade from the General Will) was received with general approval, enjoyment and laughter. In spite of a certain shabbiness and the somewhat obvious nature of their parody (I'm told they only had a fortnight to prepare the show), there was a sense that the group were moving politically, were open to discussion and criticisms and genuinely committed to exploring the implications of their dramatic statement.

The theatrical polish of the Bristol lesbians presented a considerable contrast to our "Sexist Sisters" from Yorkshire... but is that what political theatre is about? There was a selection of songs ranging from the romantic (sentimental?) 'Lavender Lady' to the hard-hitting, male-identified pastiche (or was it?) of the motorbike song. The question marks are an indication of the confusion many of us experienced, particularly in response to the rather more ambiguous bottom-wriggling 'Fuck song'. Lulled by drinks and the soothing ambience of a women-only disco, it wasn't for a while that I began to understand how the whole performance was simply providing an additional stimulus to my self-oppression.

So many of us have been socialised to hate our bodies. And it seems that as a women's movement we should be questioning and struggling with that hatred, not feeding our inadequacies with stereotyped images of Ms Superdyke or flimsy Lavender Ladies. We are moving towards very different kinds of

sexuality, and surely our theatre could at least begin to express some of the freedom, trust and tenderness we have found.

Exasperation — but Enlightenment

All Sunday workshops were cancelled in order to discuss events which took place in the Moulin Rouge club much earlier that day (see Statement).



Of the Saturday workshops, that on role-playing seemed the most popular. There were other workshops on lesbian wives and mothers, wages for housework, lesbians and the Campaign for Homosexual Equality, lesbian publications, the myth of the neurotic lesbian, is coming out dropping out?, lesbians and bisexuality, and a talkshop for lesbians just coming out.

I have no absolute record that the last workshop actually took place but it would be interesting to hear the reactions of those for whom such a conference was a totally new experience. One woman who'd never been to a lesbian conference before told me that her initial reaction was annoyance at the general confusion, but that the weekend had been in many ways exciting, certainly unforgettable and a kind of

landmark in her experience. How could it fail to be all those things when 500 lesbians gather together in one place?

It's hard to give an overall impression of a weekend whose prevailing characteristic did seem to be a kind of fragmented confusion. Also I am aware of having missed out several events like the Saturday morning march to the statue of Queen Victoria (to show her we exist) and the Sunday football on the downs. But I know that the actual imprint on my consciousness was something very different. At the time there was exasperation and anger, but there were also flashes of enlightenment and hope. The cumulative effect of a conference only becomes apparent after the event. Relating to the world in the days that followed I began to ask questions with a renewed sense that somewhere among us there was a solidarity; we were moving onward and learning from each other. □

Ros Carne is a member of Leamington Spa Lesbian Group.

Statement issued by the Committee for Lesbian Action Now, formed especially to deal with the emergency situation occurring at the lesbian conference. "But we do not see these as isolated incidents — they are representative of widespread attacks on lesbian women."

At time of going to press we didn't know the exact situation in Bristol, but women there had heard that the police could be bringing criminal proceedings against the Moulin Rouge club. CLAN leaflets were distributed on the Women's Day march in London and Bristol women want to contact women's liberation and gay women's groups throughout the country.

CLAN can be contacted c/o The Women's Centre, 2nd Floor, 59 Lower Union St, Bristol 1.

In the early hours of Sunday morning during an incident at the Moulin Rouge Club, Worrall Rd, Bristol, a number of women who were attending the National Lesbian Conference in the city were assaulted by some men. The Disco at the club had been organised as a part of the weekend Conference activities.

Several women were injured in the incident. One had her jaw broken in three or four places, another was knocked unconscious, and yet another was beaten around the head and body. A number of other women were also beaten. As far as is known, none of the men sustained any injuries.

Conference organisers had booked the Moulin Rouge Club exclusively for the use of women from the Conference, on Saturday night, and were dismayed that the management saw fit to admit men to a private function.

NEWS

Hackney, Housing & the GLC

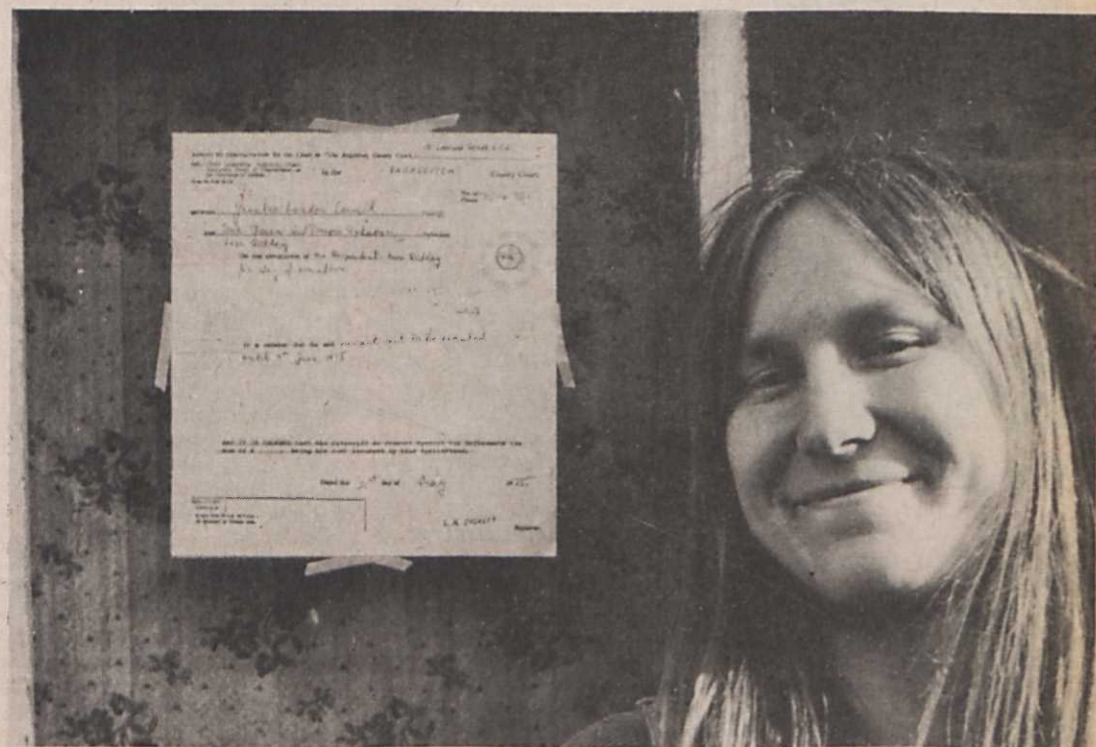


Broadway Market is a 'phased redevelopment area' in Hackney, East London. Women — unsupported mothers and single people — have squatted many of the empty houses in the area.

The women have taught themselves how to rewire houses, mend roofs, and do plumbing and plastering by sharing their skills. They have also organised some collective childcare; a few women have got a nursery together in one of the houses due for rehabilitation in two years time. They began organising the Broadway Market Squatters Association in December 1974 and are at present negotiating with the GLC.

Broadway Market is a redevelopment area in four phases, with the last houses coming down in about ten years' time. The new buildings will be a mixture of houses, maisonettes and some low rise flats. However, there will be no increase in the number of housing units. Also all the rents will be 2 to 5 times higher than at present.

One of the good points of the scheme is that it is supposed to provide a tenants' club, community centre, youth club, day nursery and children's home, but now these are being left to last — they may be delayed or even cut back. Until then the whole area and the old community is being



PHOTOS LISA RIDLEY

TOP: Broke Road, Broadway Market — part of Phase One in the redevelopment programme. Rubble like this is left for weeks and weeks while there are tenants up the road. Rats get in, and it's the only play space for children. The Council leave it like this although it's dangerous — a particular hazard for old people, who can easily fall over the bricks left lying around. The

demolition is piecemeal — it's said to be uneconomical to wait until everyone's out.

BOTTOM: A Phase One squatter with her possession order for June '75. "They said they wouldn't push me out before demolition — but they didn't pull the house down till six months after." The house was eventually demolished last

December. So it had a possible extra six months life on it.

RIGHT, MIDDLE & BOTTOM: Before and after in Phase One. Council workmen go into good houses, smash up the lavatories, make the houses unusable and tin them up — when they've got at least six months life on them.

destroyed.

In February of last year the GLC Architects Department told researchers that Phase Two was not to be demolished until Phase One was half built, so that tenants who wanted to stay in the area could move into new Phase One houses as they were built.

The GLC also said that tenants would have a choice between temporary rehousing until the new houses went up,

and permanent rehousing wherever they wanted. But the reality has proved different. Except for those who really stick out for what they want, tenants are rehoused when and how the GLC feel like it, and they've done nothing to make temporary accommodation available. So Phase One tenants are forced out of the area.

The squatters in Phase One received court orders in May 1975 and took it in good faith

that the houses were needed for demolition. They didn't want to impede the redevelopment, and so left their homes before or soon after the possession orders were granted. In no case was recourse to bailiffs necessary.

But all these houses remained standing for another six months.

Court Order on Phase Two Then in December a court

NEWS

Behind on Building

Building on Phase One was due to start in January of this year, but at the end of March there was no sign of any activity.

So the GLC has been almost on schedule as far as demolition is concerned — but they are behind on building. The GLC aren't bothering to promise that Phase Two tenants can go into new Phase One houses any more — so what does phased redevelopment really mean?

Tenants in Phase Two are being rehoused as fast as possible, and the houses are being gutted and tinned up. Phase Two housing associations have been told to get their tenants out by May at the latest, and have heard informally that demolition is aimed for this autumn. Yet two months ago they were told demolition wouldn't start until early '77.

Smashed and Tinned Up

The new scheme may have some good things about it, but the squatters say there's no excuse for what the GLC has done. For years and years they have run down the area to make people want to go, and have done very few repairs. Good houses, useful for short term accommodation are smashed and tinned up. Demolished sites, good for play space, are left to attract rats and to become rubbish tips.

Provoked by the court order on the squatted house in Phase Two the squatters circulated a petition for the occupants to keep the house until it was needed for redevelopment. It was signed by 500 local residents and traders and sent to the GLC's short term housing committee. Since then court orders have been served on four more houses, but despite this the Squatters Association is growing and becoming more organised. □

BELOW: Broke Road, Phase One. At the end of March there's no sign of any building, due to start in January. The GLC has been almost on schedule with demolition, three months behind on building. So what does 'phased redevelopment' really mean?



ABOVE: This Bengali family were the last of the 200 households in Phase One to go. They were sticking out for the kind of house *they* wanted as the street was pulled down, despite Council pressure to take what's offered. One man said if you wanted a house with a garden you'd not get one in London. Tenants are now scattered in Milton Keynes, Waltham Forest and Bromley.



order was served on a squatted house in Phase Two, although demolition on Phase One was not yet complete. And if the architects' information was correct, Phase Two wasn't due for demolition until December 1976 at the earliest.

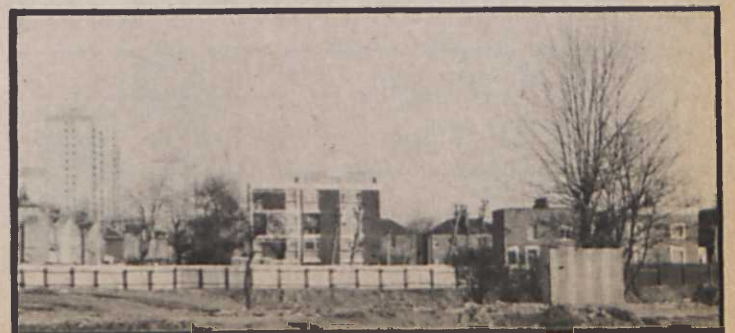
Eviction on Phase Two

would create a totally unnecessary hardship, the squatters say. "As well as rendering these people homeless, to demolish at this stage would seem a contradiction given the appalling housing shortage in London." A merit of phased redevelopment is that it can

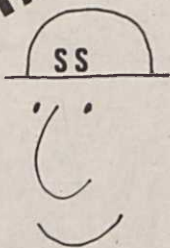
minimise the amount of housing stock unoccupied at any one time.

The Squatters Association want clarification of the redevelopment plans for Phase Two: an agreement, possibly in the form of a Squatters Association licence, that their members wouldn't be evicted until the particular phase they are in is needed for redevelopment; and allocation of short life property.

They also point out that the GLC has allocated houses to housing associations which are currently being investigated by police and law centres because of their misuse of funds and properties. These associations charge relatively high rents for very run-down houses and don't fulfil their obligation to repair them.



NEW SEX SNOOPERS WITH A HUMAN FACE



On March 8 the Supplementary Benefits Commission reported on the Cohabitation Rule. *Living Together as Husband and Wife* proposes to humanise the working of the rule, while reinforcing a basic principle of the social security system that a woman who lives with a man as his wife is expected to look to him for support. Also, it makes quite clear that the Commission is far more concerned to prevent abuse than to ensure that women are not unjustly deprived of their basic livelihood.

What are the changes?

To remove the stigma of the rule, cohabitation will now be known as living together as husband and wife. In doubtful cases where a relationship is in its early stages, you may continue to receive supplementary benefit for a short time while the Commission's officers "review the situation at intervals". Normally they will expect "a couple living together to accept within weeks rather than months a decision that they are living together as husband and wife". Where the circumstances justify extra help, the four week adjustment allowance (now paid for children not of the alleged cohabitee) may be extended or increased and where the claimant is short of necessities they may consider paying lump sum grants.

If you are suspected of cohabitation (and anonymous letters etc. will still be acted upon) you will now be interviewed by a specially trained officer. If you deny cohabiting, you'll be given a leaflet explaining the Commission's interpretation of the law and when your benefit is withdrawn, you'll receive a written decision with a copy of your own statement and details of anything which informed their decision not contained in your statement.

Sexual relationships

'Sex snooping' will only be used as a last resort. The Commission's thinking on sex is extremely confused. "If a couple are living together in circumstances in which a sexual relationship is as likely to exist as it would in marriage, it is unnecessary to prove that they actually have a sexual relationship and the Commission's staff will be instructed not to question claimants about it." But, "since a sexual relationship is a normal and important aspect of marriage... it would seldom, if ever, be reasonable to hold that a claimant was living with a man as his wife if there was no reason to suppose that they had never had such a relationship. It will, of course, be open to claimants to give evidence on the point if they wish to do so". So, if they think you are cohabiting, they'll now just assume that you are having a sexual relationship and not bother to ask; if they assume wrongly, it's up to you to provide evidence to the contrary.

Financial support

There is still no legal definition of cohabiting or "living together as husband and wife", and women will still be treated as guilty unless able to prove themselves innocent. For instance, the question of financial support the woman is actually receiving from the man will only be considered relevant if you are receiving support from him. If you aren't it won't count as evidence that you are not cohabiting.



But then of course, according to the Commission, if you are living together, he should be supporting you and as the Report admits, "the operation of the rule depends on the willingness of the man to support the woman he is living with". The willingness of the woman to be supported is, naturally, irrelevant. So is the fact that the man has no legal duty to support her and her children.

Naive hopes

David Donnison, Chairman of the Commission, admitted that the reforms depend for their success upon local social security officers showing humanity and caution in their decisions. He naively hoped that the changes will make it easier for women to feel that they can trust the Commission's officers to exercise their judgement fairly and with understanding, and thus be more frank with them. But in fact these changes are likely to make it more difficult to appeal successfully against the Commission's decisions.

Married women

The Report does go so far as to recognise that "some people would even question whether it is any longer right for a married woman to be expected to depend on her husband and to be able to claim supplementary benefit in her own right". Although there are differences between marriage and cohabitation (sufficient to justify the abolition of the rule), basically the cohabitation rule is a reflection of the dependent status allotted to women in the supplementary benefit scheme. No married woman living with her husband can claim supplementary benefit in her own right. Her needs and her resources are treated as her husband's and the right to claim for the family lies with the husband only.

The campaign against the cohabitation rule must continue. For instance, by writing to your local MP asking him/her to support Jo Richardson when she reintroduces her Bill to abolish the rule, and to David Donnison (at New Court, Carey Street, London WC2) making it clear that his proposed cosmetic reforms are totally unacceptable to women throughout the country. But we must also broaden the campaign and fight for the right of all women in need to claim supplementary benefit.

Financial & Legal
Independence Campaign
7 Killieser Avenue
London SW2
01-671 2779

If you come up against the cohabitation rule and would like help, get in touch with Ruth Lister at Child Poverty Action Group, 1 Macklin St, Drury Lane, London WC2. 01-242 6672

CLA

EVENTS

STATUS OF WOMEN Principles & practice Speakers: Aziza Hussain, Nancy Seear 28 Apr 7.30 Intl Students House, Park Cres W1

WANTED

Someone wanted in Nth London to play in netball team. Claire 348 5563

I am compiling a pamphlet to document the way women are treated by doctors, gynaecologists, etc., when they request abortion. Please contact me, Hilda Bartle 01-870 1487 evenings or in writing to AWRTC, 88a Islington High St, N1

Anarchist women and children needed to form a group to live communally. Preferably in a rural place eventually. BOX 464

The Medway Women's Liberation Group in Kent is hoping to carry out a survey soon about the amount of knowledge ordinary women have about birth control, where and how to get it and its cost. They would love to hear from any other group which has carried out a similar survey and has any hints or advice to pass on. Please ring Medway 76379 or 47579.

WANTED Urgently. Men to help run creche for National Womens Conference Newcastle, 23-25 April. Contact Claudia Seaton, 14 Beverley Tce, Cullercoats, Tyne and Wear.

HELP! Spare Rib desperately needs storage space for back copies (at present many rotting in rain) preferably in easy reach of London: dry basement/garage/attic etc. Contact Janie of Spare Rib 01-437 2070

I'm planning to make a 30 min. film on abortion, in the Midlands area, for use in women's groups, schools, etc. A local consultant has given permission to film an abortion and women I know are willing to make available their experiences but I need £600 to make it. Offers of help to Box 454. Proceeds to NAC Campaign.

PERSONAL

Foreign male wishes to marry British girl for convenience. Box 461

Any gay people interested in food/energy self sufficiency. Please contact us for possible projects/network formation of self-sufficient gay people. Box 462

DUTCH feminist girl (31) likes to stay a few days with British feminist women, during summer time, Box 463

Nationwide female only contacts, etc. Very discreet and understanding service. Send S.A.E. to: "Ariadne", The Golden Wheel, Liverpool L15 3HT

CLASSIFIEDS

WOMAN 26 overweight nurse poet sincere would like another woman. Lives in Surrey. Box 460

GAYWAY: unique dating service for homosexual women. Send first class stamp details to: 293 Archway Rd, London N6 5AA

Photodates: SAE to Dent S.R., 29 Westfields Ave., London SW13

Male 28 seeks female for decent friendship. Please telephone 01-515 2473

RECORDS, BOOKS, PUBLICATIONS ETC.

Photographs by **FRANK SUTCLIFFE** available from Impressions Gallery of Photography, 39a Shambles, York. Sizes from 8½"x6½" to 20"x16" black & white or sepia. From £1.60. Postcards 10p. SAE for list.

Women's Liberation Workshop. Women Information Newsletter Service. 38 Earlsam St, London WC2. 01-836 6081. Open 12 to 10pm Mon to Sat.

ROUGH TRADE, incredibly cheap records (eg Dylan - Desire £2.55), new and secondhand, and beautiful handmade craft and leather. We will buy your old records and furnish you with gifts. 202 Kensington Park Road, London W11 (just off Portobello Road), phone 01-727 4321.

THE DERELICTS BAND available for benefits, socials etc. 407 Latimer Rd, London W10. Tel 01-960 4059

FOR GAY WOMEN: "THE GIRLS' GUIDE-1976" pocket size international bar guide and complete directory. 40 countries/2000 listings. £2.00 at Sterling's Bookstore, 57 St Martin's Lane, WC2 and Symposium Bookshop, 12 Market St, Brighton

RESEARCH MATERIAL ON WOMAN AND SOCIETY. Enquire for specialist catalogues. TARA BOOKS LTD, Shortacre Park Rd, Winchester, Hants. Winchester 2239.

Women's Rights:
"Appeal of One Half the Human Race, Women, against the Pretensions of the other half, Men, to hold them in Political and thence in Civil and Domestic Slavery"

by William Thompson.

1st published 1825, Reprinted in a numbered Limited Edition of 500 copies only with a New Critical Introduction by J. Lee. (250 pages). Available at £5.50 post-free from the publisher; C.P. Hyland, Wallstown, Castletownroche, Co. Cork.

SAPPHO, the only lesbian feminist magazine in Europe, 50p inc post, 39 Wardour St London W1V 3HA. Meetings held every Tuesday 7.30 pm upstairs room, The Chepstow Pub, Chepstow Place, London W2, off Westbourne Grove, 30p admission for non-subscribers.

RIISING FREE left-wing bookshop 197 Kings Cross Rd, London WC1 Large selection of radical women's literature with mail order service. Including: VD HANDBOOK 8p, PAMPHLET OF THE FIRST WOMEN AND HEALTH CONFERENCE SHEFFIELD 15p, CIRCLE ONE, a woman's guide to self-health and sexuality 80p.

ACCOMMODATION

We are a couple living on a small holding and want to share the house with others. Write to Pam and Gary, Ffynnongarreg, Llansadwrn, Dyfed

Couple with toddler need accommodation pref. shared house, anywhere, urgently. Box 465

THERAPY

PRIMAL THERAPY write Jenny James, Atlantis, Burtonport, Letterkenny, Co Donegal, Eire

Woman psychotherapist (Jungian) now has vacancies in Highgate area. Tel 01-348 5593 before 10am

Feminist psychotherapist has vacancies for women at reasonable rates. 01-624 9131 before 11am

SEARCH and discovery, action and interaction. Groupwork in human relations and personal growth: People, feelings, hopes, fears, contact, caring and sharing. A place to be. A place to work things out. **QUAESITOR**, 187 WALM LANE, LONDON NW2. Telephone 01-452 8489 for our programme or come to a 'Drop-In', each Thursday and Sunday at 7.30pm. £1.10 (55p students)

COMMUNITY WORK

Islington Bus Company needs experienced under-5's worker to run playschemes on our bus. Additional work as team member of multi-resource centre. Driving licence essential. Salary £3,000. Closing date April 30, 6 Manor Gardens, London N7. 01-263 2149

JOBS

North Kensington Law Centre requires articled clerk to begin August 1976. Please send c.v. and 500 words on why you wish to work with us to 74 Golborne Rd, London W10

Are you a genius with paperwork and figures who would like to get out of a materialistic rut? We are looking for someone to take charge of SCM's ADMINISTRATION AND FINANCE at our own National Centre near Bristol. Not high pay but you will be involved in an organisation raising fundamental questions about religion, politics and lifestyle. Opportunity to live in as one of the resident community. Details and application forms from: David Sinclair, SCM, Wick Court, Wick, Bristol. (Telephone: Abson 3377)

THE STEPNEY SISTERS would like to know if there is any woman interested in working with them as a roadie. She would need to be a driver/van owner with interest in sound and equipment. Ring 790 1501 or write 42 Westport Street, E1

Young Spanish couple, 2 children, seek young English woman to live-in and help improve their English. Phone Sevenoaks (0732) 51560 evenings



If you want to join or start a group, find work, a travel companion, or a missing friend, start a household or share a house, have something to sell or swap . . . then run your own Classified Ad.

Copy date May 12th for June 16th

Please send a large stamped envelope with all replies to Box numbers.

Rates: 10p per word, 15p caps, £1.50 for semi-display (semi-boxed ad.) 50p for Box numbers.

Payment: Ads must be prepaid and sent to Spare Rib, 9 Newburgh Street, London W1A 4XS. Please make all cheques and PO's payable to Spare Ribs Limited.

Conditions: Spare Rib reserves the right to refuse any classified ads.

☐ Tick if Box number required

☐ Tick if Semi-display required

I enclose £ for no. of issues.

Name:

Address:

Print your ad below in block capitals, one word in each box. Underline any words you require in caps.

7		
10		
13		
16		
19		
22		
25		
28		

Bringing it all back



"He gave me a cup of tea . . . told me to dry my eyes . . .



. . . handed me a prescription . . .



. . . said I needed a social worker."

In March Barbara Castle launched a consultative document *Priorities for Health and Personal Social Services*. She admits that community mental health care is "seriously deficient" and politely urges local authorities to adjust their spending priorities: "The government hope that . . . we propose that . . . it is suggested that . . . there should be an accelerated capital programme of £4m annually to provide about 1,200 day centre places a year." Women are the main users of day centres. BUT "no increase in the total of local authorities' current expenditure can be afforded over the next few years." So can, or will, local authorities respond at all to the DHSS recommendations? What does Barbara Castle mean by "seriously deficient"? And what's happening to the millions of women who need community care right now?

Trying to discover what the overworked word 'community care' means, I discovered its many loopholes, its many disturbing factors. In 1962 the government initiated plans to run down the old psychiatric hospitals, saying that between one third and one half of psychiatric in-patients did not need to be in hospital.

The bins were to be replaced with small psychiatric units in district general hospitals, and community care was to be provided for people who would spend either a short time or no time at all in hospital. Local authorities were to be responsible for providing community care: homes, hostels, social support, day centres and training for employment.

Local authorities have shamelessly avoided this responsibility. There was nothing mandatory in the 1959 Mental Health Act as to the minimum facilities that each local authority had to provide. But the government gave them guidelines on what was needed, and estimated that 12,000 residential places and 30,000 day care places were wanted. The latest figures for England and Wales show that local authorities have provided a mere 3,000 residential places and only 4,000 places in day centres. Meanwhile 180,000 people leave mental hospital every year. They've usually been in only a short time because psychiatric hospitals are reducing their numbers of beds in accordance with the supposed move towards community care, and the new small psychiatric units only cater for short term patients.

Now, in the era of drastic Government cuts in social spending, following the pattern of 'rationalisation' that occurs elsewhere in the Health Service, old mental health services are run down and phased out far more quickly than new ones are developed. As local authority planning funds for new projects succumb to cuts, the gap widens. Certainly hospital patients are being decanted out into their communities, but do these 'communities' have anything to offer in the way of care?

It's not just for economic reasons that new forms of mental health care are so neglected. You can't legislate against the kind of thinking behind mental hospitals (see *Spare Rib* 43, "Stretched to Breaking Point"). Our society offers one explanation to people going through a crisis in their lives — sickness — and proposes one solution — medical technology leading to "cure". So when a person is discharged from mental hospital, the automatic assumption is that she/he is "cured", just as if they had been discharged from medical hospital. However, two thirds of people entering mental hospital are re-admissions, and anyway it's easier to send someone into hospital than to give them the time, space and support to survive outside.

I asked a Chief Nursing Officer at a London teaching hospital what community care meant to him, and he replied: "It's a way of keeping people out of hospital. Instead of staying in all their lives, they may come backwards and forwards. It gives them a sense of self respect if they can be kept at home as long as possible. Usually patients are followed up by community nurses¹ and with the introduction of drugs like Modicate they can be kept well longer."

Whatever happens to people when they emerge from a short stay in hospital to be confronted by the situation that drove them inside? I spoke to over thirty women about how they had been "kept well longer". They told me stories of drugs, day centres, groups, clubs and "follow-ups". I was appalled by the loneliness, the lack of response to their needs, that community care had meant to these women. A chief psychiatrist at an NHS hospital confirmed their stories, saying, "All the NHS can offer

1. The community nurse visits people in their homes but psychiatric nurses rarely have the opportunity to work in the community as shortage of hospital staff confines them to ward duty.

Corinne continues our series of articles on what happens to women who look for help. Discharged from mental hospital she needed "someone to talk to, somewhere to go". Her search for support led her to investigate, for Spare Rib, the community care provided by local authorities. The care which is meant to be replacing long term hospitalisation.

home

is help. Help in the case of a psychotic breakdown by drug therapy and ECT. We have neither the time nor the facilities to give time to people who need it — people with personality disturbances and neuroses. They should look for alternatives to the NHS and go for private therapy."

There is a drastic lack of psychotherapy provided by the NHS. The Royal College of Psychiatrists estimates that there may not be more than 50 NHS appointments for consultant psychotherapists/consultant psychiatrists with special interest in psychotherapy today. What usually happens is that private psychiatrists or therapists give a couple of hours a day to NHS patients.

I was a mental patient. Coming out of hospital I could no more have afforded private psychotherapy than I would have known where to start looking for it. I was scared to go to my family or friends for support; having been a psychiatric patient labels you — your friends see you as a worrying burden. I struggled on blindly, feeling I was overloading my social worker from whom I was getting very good support.

The social worker was attached to East Sussex hospital where I had been a patient, and I met an NHS therapist quite by accident. The two of them listened to me, empathized with my state, and kept me together. They didn't stop me from feeling suicidal but I was able to cope with the feelings. What happens to people who don't have good therapists or social workers? The women I talked to described the different forms of support they were offered.

"It's very easy to miss your appointment so that they think you're OK"

One month after being discharged from hospital, patients have a follow-up appointment with the hospital psychiatrist to see how they are getting on. But it's easy to smile and say that everything is alright, when you are scared of going back into hospital again. It's very easy to miss your appointment so that they think you're OK.

Kay was discharged from Horton Hospital, Surrey, into West Kensington. She kept her appointment. She told the doctor that she was suicidal. He said it would pass. Two months later she overdosed. She was taken into hospital where she saw the psychiatrist who said, "What you need is a social worker." She explained that the social workers didn't seem to understand what she was going through: "They change me over, pass me over, file to file, person to person. No-one really understands, no-one cares." Kay felt she was just a case history. In the end she found help inside Cope — a community, self support group. Through their encounter groups and from the support she received from other people in Cope, she could just about manage her life.

"100 clients and you're just one of them"

Overburdened local authority social service departments are supposed to provide support for people coming out of mental hospital. "Social workers give support to mentally disordered people and their families in the form of counselling, guidance,

casework and home visiting" — MIND, *Provisions for the mentally disordered*. Kay's psychiatrist said blithely that what she needed was a social worker. In fact, the extent of support and practical help which social workers offer people discharged from mental hospital is entirely up to the individual. Social workers are overworked and have set priorities, first to children, then to the elderly and disabled, and then to people with emotional crises — although priorities do vary from area to area according to the group leader.

Moreover, the wheels of the social services turn slowly; it could take anything from three months to five months for a woman to connect up with a social worker willing or able to give her emotional or material support. Social services are not geared to helping people like Kay, unmarried and on the move from one part of London to another. She would have had to be resident in one area where her GP would have referred her to a health visitor who would have provided her with a social worker. "Anyway," says Pam, an ex-hospital patient living in Brighton, "even if you do get a social worker, it's ten to one that they've got a case load of 100 to 150 clients and you're just one of them. If they can manage to see you, help you sort out your SS and things, for ten minutes once every four weeks, then you're very lucky."

"I still need support"

Each hospital is supposed to assess patients when they leave to discover what their needs are. Cathy is about 19 years old and a single parent. She came out of Springfield Hospital, Tooting, and had nowhere to live with her child. Officially hospitals are not meant to discharge someone unless they have a home to go to. But it's easy to forge an address if you want to get out. A social worker in Cathy's area would have been officially bound to help her find accommodation because she is a single parent, but the hospital did not refer her to a social worker when they discharged her. Cathy didn't know of her rights to assistance and anyway she was in no state to badger and demand. She went back into hospital three more times, and says, "Had I had some sort of follow-up: a solid social worker, a solid psychiatrist, or even a day centre, I would never have gone back into hospital." In the end she went to Gingerbread, where she found people who shared and understood her difficulties.

Margaret found no such self help group when she was discharged. Married with two children, she had become increasingly frightened by her violent feelings towards her children and pleaded with her GP to refer her to her local mental hospital at Burgess Hill, Sussex. After three weeks Margaret could take the hospital no longer. She went home with the doctor's approval, but as she left she said, "I still need support, I don't want to hurt my children." However, she was sent straight back into the situation from which she had needed to escape: isolation, financial worries, her work as a housewife, and the two children. Three months later she committed suicide. Her husband said, "If she had been given the support she wanted, support I couldn't give her, Margaret would be alive today."

For Jane too, community care meant returning to an impossible situation. Jane is 37 and has been a patient in an East Sussex hospital for six years. She has often come out, but each time to her mother's house. The social workers and doctors say, "Well done, you've got there." Yet within three weeks she is again scared and alone with her agoraphobia, and her mother phones up the ambulance and asks for her to be taken back into hospital.

"Others need the room now"

There are hostels and group homes where hospital social workers can refer patients if they are persuaded that they have nowhere else to go. But you'd be unlikely to find a hostel or home in your area. In March 1974, 31 local authorities had provided no residential accommodation, "and many of the local authorities who offer some facilities do so at a derisory level" (MIND).

Sally was referred to a group home in Ealing, run by a local association of MIND who have 700 places in such homes. Everyone has their own room, while living communally and sharing each others ups and downs. Sally was 35, a former teacher who had been in mental hospital for six months. Living in the home, she began to go to a day centre, then she took a part time job and finally she started to work full time. But the people in the group home began saying, "Room is needed for others worse off than you are - you're taking up the space." Sally couldn't explain that she needed the bed, and eventually she found herself a bedsitter.

Her life became intolerably lonely: "I tried the local clubs, I tried the pubs, I tried doing voluntary work. Nothing worked. So I went back to the hospital social worker who gave me a cup of tea and told me to dry my eyes. Three months later I went to my doctor thoroughly depressed. He gave me Tryptozol and a long talk - a month later I was back for more of the same. I realised that all I was doing was taking drugs and getting nowhere. I had a firm talk to myself and decided to form a group." She put an ad in a local paper saying, "Lonely people, want to get together?" The response was amazing. They formed a group and together worked on their problems, meeting weekly in a church hall.

"Why don't you get married?"

In March 1974, 63 local authorities had no day care facilities. NHS hospitals have attempted to fill the gap by providing day hospitals which are exactly the same as ordinary mental hospitals except that you go home for the night. The day centres which the local authorities are supposed to provide are, however, intended to be non-medical. The existing ones vary throughout the country; the good ones provide group therapy or psychotherapy and are run by the patients themselves, who cook their own meals and structure their own time. And the bad ones? "Day centres seem to be designed for people with feeble minds," said one woman I spoke to. "The staff pat you on the head, feed you, dole out your pills, and its like being back in hospital." I think that the step between hospital and the community should be a gentle step with a lot of support but you should be treated like someone who is capable and trying to take responsibility for your own life.

The vast majority of people in existing day centres are women, and no occupational training is offered. Industrial workshops, where men go, supposedly do provide training, but most just provide the men with routine industrial tasks or packaging for the local hospital.

Officially day centres are supposed to "motivate" people. But for what? Peggy describes the motivation she received in a day centre. Peggy is 45 and has spent all her life looking after her mother. When she died, Peggy had a breakdown and went into hospital. On leaving she was referred to a day centre in Hounslow where she was given a choice of basket weaving, rug making, group therapy or art. She painted.

"I would have wanted to be a housewife," Peggy says. "I

want to have children, but its too late now. I needed help in coming to terms with those feelings. No-one understood, they just said 'Why don't you get married now that your mother's dead?' "

Life for women like Sally and Peggy is lonely - though Margaret, who was married with two children, felt equally isolated. It's easier for a man to escape loneliness; it's accepted for a man to go out alone, to drop into a pub for a drink. Men are brought up to take action, find jobs, etc. Women expect to stay at home waiting for the phone or front door bell to ring. Community care can mean slipping back into immobilising loneliness.

In the end Peggy joined a local club run by the Social Services, for 'ex-psychiatric patients'. "It took courage," she says, "to go to a club labelled for ex-psychiatric patients immediately makes you lose your confidence." But at the club she met people who live near her; she can go to their homes for a cup of tea and they come to see her. "The club helped me get back on my feet," she says. Today she is working as a telephonist/receptionist.

"No-one to 'scream to'"

All the women I spoke to said that there should be more facilities for emergency treatment. At some time or another they had panicked, alone at three or four in the morning. They'd wanted somewhere to run to, someone to scream to. "I wanted to ring the hospital and say 'Take me back' but the doctor was off duty."

Amongst the thirty or so women I talked to, hardly any felt that they had had enough support or follow-up after leaving hospital. Some were re-admitted, one woman killed herself and those who had started to change their lives had had to look for alternative, private help. They'd found organisations like Cope and Gingerbread and they'd formed their own support groups.

Self help groups may fill the gaps left by the shocking inadequacies of public provision, for those who are able to seek them out. But thousands of others cannot. Will cynical Government policies allow the gaps to go on widening? □

Next month we start to look at different forms of self help groups.

GINGERBREAD Self help groups for single people with children, attempting to break down isolation and loneliness. No counselling, but practical help with welfare rights and housing. 9 Poland St., London W1. Tel: 01-734 9014.

COPE Self help alternative psychiatry group who have drawn up a mental health Charter raising ten crucial demands for patients' rights. Available from the Mental Health Charter Working Group, c/o 111 Tavistock Crescent, London W11. COPE, 11 Acklam Road, London W10. Tel: 01-969 0760. They also run encounter groups and one short-stay house.

MIND (The National Association for Mental Health). Keeps under review the development of the mental health services. On May 1st, MIND launches its 'Home from Hospital' campaign to press for the improvement and extension of various kinds of community care. Information from 22 Harley St., London W1. Tel: 01-637 0741

MENTAL PATIENTS UNION The union is open to anyone who has been or is a mental patient. They campaign for patients' rights, try to give people representation on Mental Health Tribunals, and they form support groups inside hospitals. 39 Mayola Road, London E5. Tel: 01-986 5251.

WOMEN AND PSYCHIATRY GROUP They are in the process of compiling a handbook intended to provide information about resources (and the lack of them), advise on possible alternatives and general rights. c/o Vicky Randall, Polytechnic of Central London, Room 708, Elsley Court, 10/2 Titchfield St., London W1.

It is not well known that both St. Clements Hospital in East London and the Maudsley Hospital in Denmark Hill, South London, have a 24-hour drop-in service. There is a doctor willing to talk to anyone needing help at any time.

MONTONEROS

On March 24th Argentina's tottering government was ousted by a military coup. CHRISTOPHER ROPER recently spent time there with the revolutionary organisation Montoneros. He describes the pre-coup situation, the part women have played in popular resistance, and how clandestine political work affects personal relationships.

Even though Isabel Perón's now defunct government was legally elected, in the last two years under its rule Argentinians suffered many of the same horrors as neighbouring Chile. Hundreds of people have been murdered by right-wing murder squads, and the jails are full of thousands of political prisoners.

With power now in the hands of a military junta, resistance to increasing repression will depend largely on two organisations, the People's Revolutionary Army and Montoneros. The People's Revolutionary Army is a classical Latin American guerrilla organisation on the Cuban model; it depends almost exclusively on military operations for its political advance.

Montoneros is a very different kind of organisation. It has emerged gradually as a revolutionary vanguard within the very amorphous peronist movement, which provided the context for Argentine working class struggles during the years after World War Two, when the country broke away from British domination.

Members of Montoneros provide both military and political leadership within the resistance movement. The organisation does not allow people to become exclusively 'military' except in very rare cases. The guerrillas have regular jobs and are involved in everyday struggles of factories and communities.

One of the most striking features of Montoneros is the full participation of women in every phase and at every level of the organisation's activities. This sets it apart from every other Latin American political movement.

Through their participation in mass organisations, Montoneros today have the support of several million Argentinians.

WORKERS' HEROINE

The official newspaper of Montoneros is called *Evita Montonera*.

The name honours Eva Perón, the first wife of the late General Juan Domingo Perón, who is revered by millions of Argentine workers for the part she played in their struggles during the last eight years of her life, before

she died of cancer at the age of 32 in 1952.

In the eyes of many peronists, she was the true revolutionary during the early days of peronism. It was Eva Perón who organised the massive demonstration on 17 October 1945, which was tantamount to a popular insurrection, with some two million workers invading the centre of Buenos Aires and demanding the release of Perón from prison.

She led the campaign for votes for women, and backed the successful demand that the women should have their own organisation within the peronist movement, with parity with all the other organisations. She also advocated the arming of the workers through the formation of popular militias, and said: 'Peronism will be revolutionary, or it will be nothing.'

During the years of military dictatorship in Argentina (1966-73), when Montoneros emerged as one of many popular resistance organisations, no slogan was more often heard than: 'If Evita had lived, she would be a Montonera.'

At the same time, Eva Perón never openly questioned her role as a Latin wife, subordinate to her husband's whims. She always spoke of herself as his first follower and never claimed for herself the following which she had won among the Argentine masses. Yet she did develop, during the last years of her life, from being a painted and bejewelled filmstar in the most conventional manner, to wearing simple clothes and no make-up, identifying herself by her style of life with the workers for whom she fought.

Eva Perón's emphasis on women's issues contributed to the fact that women involved themselves from the very beginning in the peronist guerrilla movements which developed to fight the military dictatorship. Liliana Gelín of the Fuerzas Armadas Revolucionarias and Alicia Camps of the Descamisados were among the first casualties in gun battles with the security forces. Both these organisations later merged into Montoneros, which today is the only peronist revolutionary organisation. In the prison massacre of guerrilla prisoners in August 1972, four of the 16 victims were women.

FORGED MARRIAGE CERTIFICATES

Life as an urban guerrilla in Argentina today is so demanding, in terms of time and commitment, that it is almost impossible for one half of a couple to be involved and not the other.

It is also essential for the guerrillas to conform quite rigidly to 'ordinary and inconspicuous' living arrangements.

Collective or communal living would immediately attract attention, so the guerrillas live almost invariably in nuclear family units, very often with small children. Because of the bureaucratic requirements of the state, however, for reasons of security, legal marriage is forbidden by Montoneros, even though a couple is likely to have forged papers showing they are man and wife.

These peculiar circumstances have led to Montoneros developing its own family code. Only monogamous relationships are permitted. Non-exclusive relationships would create too many difficulties in the extremely tense conditions of clandestine military and political operations. Of course, couples do break up, but such separations have to be discussed politically and practically within the revolutionary cells of the two people involved. After initial discussions, the two people will go on living together for a month at least before making a final decision. Arrangements for the children are agreed and neither partner is permitted to enter another couple relationship for at least six months.

COMBATTING MACHISMO

There are several well-attested cases of senior officers of the organisation not being allowed to hold, or even being removed from positions of senior responsibility on grounds of sexual promiscuity or a male chauvinist attitude. Questions of property are not involved because officers of the organisation have no possessions, hand over all their earnings to the organisation, and receive an allowance depending on their particular circumstances and needs. ▶



Eva Peron

Bozo, María Lilly de; Belusci Be Etchart, Zelmitra; Benavidez, Nancy; Bracovic, Ana; Baigorria, ... Bengolsa, J. Montaña, Graciela; Menvielle, Hilda; Martínez, Guil
ctor; Baz, Vicente; Barba, Julio; Bustos, Raúl; Buzzo, Héctor; Basqueseaux, Eduardo; Busoc, Juan Carlos; Ba
ti, Aldo; Belza, Oscar; Barboza, Miguel; Badino, Alberto; Briega, Francisco; Barrozo, José; Bernardi, Alfr
ar; Barrientos, Ricardo; Bravo, Mario; Barraza, Dante; Basilio Persiano, Domingo; Begstein, Gregorio; Brusco, Marzollilo, ... Moratti, Oscar Florindo; Moliano,
Buono, Néstor; Buccich, Mateo; Ballardini, Jorge; Benacorsi, Juan; Búfa, Ramón; Bustos, Carlos; Becerra, Ruy Mercedes; Moirague, Raúl Bernardo; Millan, Hilda
Bao, Santiago; BEacov, Carlos; Basso, Atilio; Beña Pratt, María; Banni, Jorge; Burac, Juan; Beirac, Domingo; Bernesto, Marusich, María Isabel; Maresich, José And
ante, Oscar; Barberis, María; Boris, José; Baez, Juan; Bernache, Gregorio; Benitez, Amado; Benitez, Armandorales, Ricardo Héctor Ignacio; Macnamara, Miguel
Bazan, Federico; Brukin, Luis; Bardera, Angel; Brito, Juan; Brossone, Osvaldo; Balestra, Carlos; Bischoff, Casatiago; Morales, Dardo; Montoya, Mirta; Masco, C
elo; Beriglio de Rodríguez, María; Bosterra, Virgilio; Bentavcourt, Walter; Bustamante, Raúl; Bardach, Roba
Bruzzone, Pedro; Barrante Millan, Ana; Bazon, Luis; Barry, Alejandro; Barry, Susana; Bertone
t, Baez, Isabel; Borstein, Alberto; Blaiotta, Silvio; Bucpnic, Susana; Bianchi, Patricia; Barili, A
gua, Viviana; Borenstein, Patricia; Brizzi, Julio; Bullrich, Patricia; Boris, Cristina de; Bott, Daniel
Luis; Bavio, Héctor; Barraza, Noemí de; Brizuela, Nito Antonio; Bernachea, Benicio; Bau
rionuevo, Víctor Hugo; Barroso, Jacobo; Birgher, Daniel; Becerra, Nelson Eustaquio; Bianchi
ousson, Edmundo Luis; Ballahan, María Teresa de; Barral, Raúl; Busaniche, Susana; Bocco
t, Susana; Baiffere, Juan Alfredo; Bermudez, Daniel Osvaldo; Busfotos, Juan Alberto; Bogl
H, Jorge; Bischoff, Adolfo; Bahl, Rubén; Bonet, Héctor; Bega, Nilda; Bety, Héctor; Barros
Adriana; Baquella, José A.; Borda, Carlos Alberto; Batálles, Rubén; Boglione, Estela; Barrer
Burdas, Juan Carlos; Bloke, ... Balestri, Elba; Bolbi, Cristina Pinal de; Bulacio, Segundo;
Beñaldo, Julia; Cherrat, Rosa; Correa, Raúl; Correa, Florencia; Cortez, Arturo; Corvalán, A
t, Elcira; Cores, Herminda; Castañeda, Angel Vicente; Cortese, Miguel Angel; Cendrero, Martín; Carricart, J
ari, Orlando; Cáceres, Oscar; Curi, Raúl Elías; Cortaz, Tarlalo, ... Cútes, Pablo; Cajas, Hugo; Calamita, Hig
illo, Omar; Cuturi, José Pedro; Cugura, Carlos; Condia, Luis; Castillo, Jorge; Caso, Mario; Colombo, Julio; Co
e, Mario; Canova, Luis; Carlucci, Francisco; Cabañas, Pedro; Carli, Mario; Conti, Jorge; Cañete Palacios, Emilia
de Ciarde, Cristina; Castro, Silvano Marcelo; Cabrera, Jorge; Collazzo, Héctor; Campos, Antonio; Copello, R
Rosa de Chávez, Filomeno; Ciarulli, Mario; Cantarell, Eduardo; Curtis, Luis; Corballini, Carlos; Condarco, Edgar
María; Cuevas, Rodolfo; Cohen, José; Cruz, Osvaldo; Cruz, Raúl Héctor; Cruz, Mary Isabel de; Corbalán, Osva
jo, Luis; Cordisco, Juan Carlos; Capallatti, Adriana; Civils, Ignacio; Cuesta, José; Carreña, Osvaldo José; Casti
ol, Herminio; Cubora, Martín; Cabañas, Eulógio Amado; Catanio, Atilio Jorge; Caurrik, Patricia; Caroso, Ar
da, ... Cohen, Miriam; Casiro, Silvia; Castro, Raúl; Córdoba, Lino; Covaro, María Cristina; Chaparro, Juan Car
so; Cabral, Octavio; Croaro, Jorge Enrique; Cipriano, Aldo; Collautti, Renato; Comejo, Felix; Cejas, Alejand
Calamita, Walter Oscar; Calamita, Carolina de; Cuesta, Marcelo; Celli, Luis; Coulter, Tomás; Cruz, Evaristo In
omone de; Castro, Raúl Alberto; Chocobar, Juan Bautista; Cazambi, Eduardo; Cattini, Adriana; Cazes Camara
Margarita; Collura, Ernesto; Claros, Laura Trinidad; Chirico, Gustavo; Canova, Zenobbe; Caram, Rodolfo; Carni
Cortese, Carmen; Cicharo, Mónica; Cruces, Diana; Costa, Emilia; Cores, Hugo; Canaval, ... Cajal, Juan
tices Manuel; Coronel, Raúl Gustavo; Castillo, Roque; Curti, Adolfo; Chávez, Mario; Concha, Luis Alber
Castro, Gustavo; Cabelli, Miguel Angel; Ceschi, César Alberto; Castro, Milagros; Carlevar, Emilia; Carva
anasi, Stella; Castiglioni, Miguel Angel; Comenez, Oscar Julio; Cattaneo, Atilio Jorge; Colanti, Renato; Carra
Correa, Alfredo; Ceballos, Miguel Angel; Cabral, Juan Carlos; Cazabat, Eduardo Amibal; Carranza, Gonzalo Ab
Alberto; Carlotti, Oscar; Chirino, Jorge Luis; Castro, Carlos; Clavelli, Mario; Camuirano, Mario; Cepedas, Blar
ra, Pedro Víctor; Coria, Pedro Víctor (Padre); Coria, Juan Mario; Collaso, Nelson; Ceschini, César Alber
de; Casado, María Segunda; Canales, Guillermo; Cabrera, José Antonio; Cano, José; Cano, Diana de; Cofre, Migi
l, Juan José; Cardoso, Jorge Oscar; Cuña Alvarez, Jesús; Caporale, Andrés Pedro; Carbone, Raúl; Costa, Mar
Carutti, Rosario; Craviotto, Juan Carlos; Cáceres, Nilda; Corvalán, Marta; Chacon, Celia; Cabiatti, Carlos; Cardo
José; Cangiani, Mario; Cruz, Carlos; Corregidor, Ramón; Ciavaglia, Urbano; Casco, Carmen; Candia de Pastor
as, Diana; Cepeda, Blanca González de; Claros, Laura; Charras, Antonio; Canisso, Sebastián; Canisso, José; Crava
Ricardo; Casado, Juan Carlos; Carea, Jorge; Cassu, Mario; Crea, Horacio; Chernajovsky, Liliana; Cabo, Darc
o; Camadas, Armando; Casco, María Ester; Canfalla, Juan Carlos; Carma, Alicia Chiesa de; Carbajal, Angel; Cor
Beatriz de; Curvan, Diana; Carrutti, Silvio; Casas, Noel; Cesar, Alfredo Argentino; Chávez, Oscar; Chávez, Mari
ino, Mario; Chiguay, ... Company Cepedes, José; Calado, Josefina; Conca, Alberto; Castillo, René; Cam
n; Cereetto, Gilda; Clavell, Miguel; Colombo, Hernán; Colombo, Raúl; Contreras, Julio; Díaz, Miguel
berto; Darmanin, Marisa; Donato, María Silvia; Díaz, Rubén; Demrgi, Carlos; Diez, Raúl; Di
l, Juan Carlos; Duconsey, ... De Luca, Francisco; De Benedetti, Osvaldo; Durdos, Ju
e, Hebert; Domínguez, Miguel Angel; Di Lorenzo, Luis; Di Lorenzo, Elio César; Di
Esther Susana; Duarte, Mario Alberto; De Michelli, Víctor Hugo; Dehuaco,
Vinci, Norma; Damiani, Rubén; Duchini, Jorge; Dussell, Gustavo; Díaz, Cor
Luis; Dal Dosso, María; Defilipi, Emilia; Ducason, Clarive; Diez, Perla; F
o, Mario; De Santis, Reynaldo Ernesto; De Simone, Mario; Domínguez,
Dubra Varela, Luis Alberto; Di Martino, Miguel; De Souza, Margarita; F
Del Maso, Héctor; De Rico, Pascual; Dinubila, Nelly de; Da Silva Br
Marzo, Graciela; Dayreon, María Magdalena; Delbo, Félix; Del
Ovidio; Domínguez, Carlos; Daldoso, Nidia; Dos Santos, An
da; Durán, Oscar; Domínguez, N.; Domínguez, Alejandro;
o; De Prado, Ernesto; Dasso, Liliana; Dittler, Miguel; Di
ayn, Mauricio; Escobar, Pedro; Etchenique, Oscar; Et
Oscar; Espreyu, Alberto; Estoy Galdes, José; Err
Daniel; Eses, Jorge; Esquivel, Mirta Susana; F
Espinoza, Miguel Rolando; Escobar, Juan
rma Beatriz; Emperador, Jesús Rubén; F
undo; Ferreyra, Oscar Alfredo; Ferr
e, Enrique; Figueróa Nieva, Raúl;
Ramón; Franco, Nora Sofía; Fre
ni, Elena de; Faría, Lorenzo;
Idi, Rafael; Fuentes, Antonio;
Ciriilo; Foresti, Norberto; Fo
go, Andrés; Fontana, Rubén
ai, Osvaldo; Flores, Lucas; F
dez Zamadio, Alcibíades; Fer
tega, Angélica; Fernár
abén; Fernández, Juan d
dez, Cipriano; Fern
to; Fiorda, Angros Quintar
eyra, Ovidio; go; Ordoñez,
eliciani, María del Carr
Frias, fo, Hernán; Orti
iguelz, María del Carr
Glo L.; Olivera, José
Da Imaz de; Oroz, Gr
Eloísa Beatriz; Picto
alle; Perona, Raúl;
Miguel; Pizarello,
aría del Carmen
ura; Porcel, Ho
Susana; Pastr
to, Osvald

This is a partial list of people not charged with any offence; some of the 4,000 political prisoners held by the Argentinian authorities in 1975.
Below: Massive demonstrations took place in 1973 when Montoneros was a legal organisation and one of the main supports of the popular government elected in March 1973.

Eugenio; Nasif, Norma; Núñez, Pascual Ignacio; Nuf
Narvaez de Bazan, Elsa; Nassif, Norma; Navarrete
Navarro, Carlos Alberto; Neiburg, José; Núñez, Pedro
Daniel Ricardo; Nouyu, Jorge Jorgamérico; Nadel, J
Jerez de, Naumczuk, Cristina; Naumczuk, Elsa; Naur
Navarro, Luis Alfredo; Nieva, Florencio Antonio;
Macdonald de; Naciff, Enrique; Naciff, Josefina Ch
OXamdaburu, Susana; Ortiz, Héctor; Otolani, Lu
Cándido; Ortuño; Obligado, Jorge Alfredo; Oje
Ortega, Vicente; Ocerdo, Héctor; Ortiz, H
Olivera, Darío; Ojeda, Ernesto; Ovalle, A
Martín; Onetti, Carlos Guillermo; Osori
Oyhanburo, Silvia; Osore, José; Orti
Carlos Guillermo; Oglietti, Robert
Quintana, Rodolfo; Ojea, Gracie
Paradiso; Pereyra, Juan; Paris
Ernesto; Pereyra, Hugo del
Señora de; Peirone, Ricar
Miguel; Paez, Héctor; Pi
María del Carmen; Per
Luis; Piazza, Rubén;
Marcos; Pichesfy, Hu
Pra, Sergio Rubén;
Eduardo; Past
Parola, M
Picarr

To find a Latin American political organisation working along these lines is quite startling, given the well-known traditions of Latin machismo (male dominance). Montoneros do not argue the questions in terms immediately recognisable to English feminists. They say their practice arises directly from the political demands of their situation.

These lead to the men caring for babies, to women exercising military commands at the highest level, and to a complete sharing of household tasks. It is evident, in fact, that when Argentina's war of national liberation is finally successful, the experience of the guerrilla organisations will have an explosive impact on the sexual politics of the continent.

When in Argentina recently, I visited the house of a couple who have been active in Montoneros since the organisation's beginnings in 1967/8. Ruben now works in the organisation's press section, while Loreta, his *compañera*, works in far more difficult circumstances as political and military commander of an industrial zone of Buenos Aires. The words '*compañera*' (female) and '*compañero*' (male), meaning comrade, are almost invariably used to denote the partners in a sexual relationship.

ARGENTINIAN IMPRESSIONS OF EUROPE

Because of his parents' particular circumstances, their son Simón, aged four, spent rather more time with his father than with his mother. I had met him before in his father's office. Nevertheless, when he was told I was English, he hid in the wardrobe, refusing to emerge until it had been explained to him that some English people can be good comrades.

I was forcibly reminded that Argentina was virtually an English colony until 1943. One of Simón's favourite books was called *Los Diablos Ingleses*, 'the English devils'.

One of his parents' main preoccupations was the sexist and reactionary nature of most children's books. They worried about the conflict between the values imposed on Simón at nursery school and the values of his home. Loreta asked me to send samples of new kinds of children's books from England — especially if I could find any in Spanish.

The image of the women's movement in Europe and North America is so deformed by the international press, and by television reporting, that Loreta was quite surprised when I suggested it was not totally individualistic nor focussed almost exclusively on questions of sexual promiscuity, clothes and make-up. She had never heard of Sheila Rowbotham's books, for instance, and wanted to know more.

She said her interest was principally in how women, by working together and supporting one another, could play a full part in making the revolution. She also said that she had come to see that the barrage of capitalist, consumerist

LOS OLMOS WOMEN'S PRISON

"In one cell block, there were 80 comrades, six of them pregnant, and 15 babies.

In each block, there are 16 cells, each measuring 6'6" x 9'9", with four or five women to a cell. The cells do not have lavatories.

The prisoners are locked in their cells from 8.30 each night to 6.30 in the morning. The rest of the time they share the block, being taken out for one hour's exercise a day.

The lack of sun, the damp and the cold, mean that the babies are almost always ill, especially with respiratory diseases.

Medical attention is superficial, both for the children and for their mothers.

During the past four months, prisoners have been forbidden to receive materials for study."

(Evita Montonera, official paper of Montoneros, October 1975)

propaganda directed principally at women was essential to the system, precisely because women would be among the first beneficiaries of a socialist revolution.

TORTURE AND PERSONAL FEAR

One of my own preoccupations since arriving in Argentina, with the main intention of talking to and writing about Montoneros, was that I might be arrested by the police and tortured. Whenever I had discussed torture with friends in England, we had usually agreed we would tell all we knew just as soon as the torturer plugged in the electric prod ready for use.

Yet Montoneros assured me that their members hardly ever gave anything away under torture. This is, in fact, demonstrable from the fact that the authorities very rarely capture or kill Montoneros except in battle. When they know for certain that people are members of the organisation, they generally kill them. This in itself is a motive for not giving way under torture. But it is not the most important reason, I discovered. My own difficulty in understanding the Montoneros' ability to maintain silence was based on the specific facts of my conditioning. Like most English boys of my generation, I had unconsciously absorbed my notions of bravery from the stereotypes of tight-lipped upper class heroes in adventure stories and war films. The only alternative I could see to this stereotype was cowardice, so I assumed I would immediately tell any torturer anything he asked.

Both Loreta and Ruben were in prison during the last months of the military dictatorship in 1972 and 1973. Both had been tortured. Loreta explained that it was fundamental to the calm and sense of security of every member, that they knew that their comrades would not talk under torture. She persuaded me to stop thinking in terms of individual bravery. The question, she said, is not: "Am I brave enough to withstand torture?" but rather, "Do I love and trust my comrades enough?" Posed in these terms, my answer was a confident yes, and I stopped worrying about torture from that moment. □

Maria Angelica Sabelli was a member of the Fuerzas Armadas Revolucionarias (Revolutionary Armed Forces) which now forms part of Montoneros. In August 1972, she took part in a mass breakout from Rawson jail in Southern Argentina. With 18 other prisoners who failed to escape she was taken to nearby Trelew naval barracks and murdered "attempting to escape". Only three of the 19 heavily guarded unarmed prisoners survived.

Pepita la Pistolera Pepita the Gunwoman

(Recited)

Pepita la pistolera
the comrade
who far back in childhood
perhaps had dolls
and as a teenage girl
first heard the echoes
of machine gun fire
in the tapping
of her high heel shoes.

Pepita la pistolera
perhaps fell in love
or even found a partner, I don't know?
but she learnt the use of arms
studied history
and in a short time
became a guerrilla fighter.

Pepita la pistolera
practised her aim
and grew confident
like a student who always gets full marks
or learns her lessons fast.

MARIA ANGELICA SABELLI
you became a soldier
and they baptised you
Pepita la pistolera.

Pepita la pistolera
did her military training
without anybody knowing.

Pepita la pistolera
one of those who fell
there, at Trelew
a little before
the spring came.

(Sung)

My country is stained
with the young blood of sparrows
The ravens order the killing
but those who are killed gain more.

Equality dies
a double death without pardon
Because those who kill a fighter
kill their own freedom.

In this autumn of battle
comrades fall daily.
The wind roars without ceasing
because they are hard leaves to blow down.

Further information about Argentina — the current situation, historical background, British interests, etc. — can be obtained from the newly formed Argentina Support Movement, 1 Cambridge Terrace, London NW1 (please send sae with enquiries).

who owns the children?

What are a husband's legal obligations?

If you are married, your husband has a legal duty to provide for you and your children. This liability continues even after divorce, in the children's case until they are 18 or at the end of their full-time education; in the wife's case until she remarries.

Does a wife ever have to support her husband?

Recently, under the Matrimonial Causes Act 1973, a husband can claim maintenance from his wife for himself and his children, or demand that she transfer money or property to him on the breakdown of their marriage. This is only likely to occur if she has a large income and he has a good reason for not being able to support himself. Although initial reaction might be against this, equality of obligation to support seems like a very strong argument for equal pay and opportunity.

Why then doesn't the SS chase divorced husbands for the maintenance of their wives, as well as for their children?

Often it is just not worth the SS harrassing ex-husbands to support their ex-wives, particularly if they have other dependents. The Law Society has now refused to issue a legal aid certificate to a woman applying for a maintenance order if 'it is not in her own best interest', for example when she hasn't a hope of ever receiving any maintenance from her former husband. As a result Supplementary Benefit Offices were directed by the Commission not to push women into useless court proceedings, although local offices may themselves take legal action against a husband not paying maintenance. Only about 16% of maintenance money is ever recovered.

Does the father automatically get dependent child tax allowances?

Whoever keeps the children should get these allowances. If you are supporting yourself and your children



Part 1

This month our group of lawyers answer questions on the legal niceties surrounding family relations.

from your income, you should ensure that you get the tax allowance. You do not need your husband's consent for this. If you are separated you should write to your local inland revenue, tell them your situation and say that you want to claim child tax allowances and complete an income tax return.

My husband has agreed on a figure he'll pay me regularly for maintenance. Is there any need to bother with the courts?

When a maintenance payment is made under court order, the amount is deducted from the top slice of an individual's income, so that the rate of tax he pays may be reduced. And so it's worth getting a consent order from the court to show to the inland revenue.

Does an unmarried father have any legal obligations towards his child-(ren)?

If you are not married, the father is under no legal obligation to support either you or your child. If you are on SS you do not have to tell them who or where the father is. The best way to stop them questioning you on this is to say you don't know. To make really sure, don't put the

father's name on the birth certificate. If you wish him to take financial responsibility for your child, you must apply for an affiliation order within three years of the birth or at any time up to the age of 16 if the father has made a financial contribution during your child's first three years. The magistrates will not make an order unless there is some independent evidence apart from your word. You could find someone who knew you were going out with the father about the time of conception, or documentary evidence, like a letter from the father admitting his paternity, or a blood test.

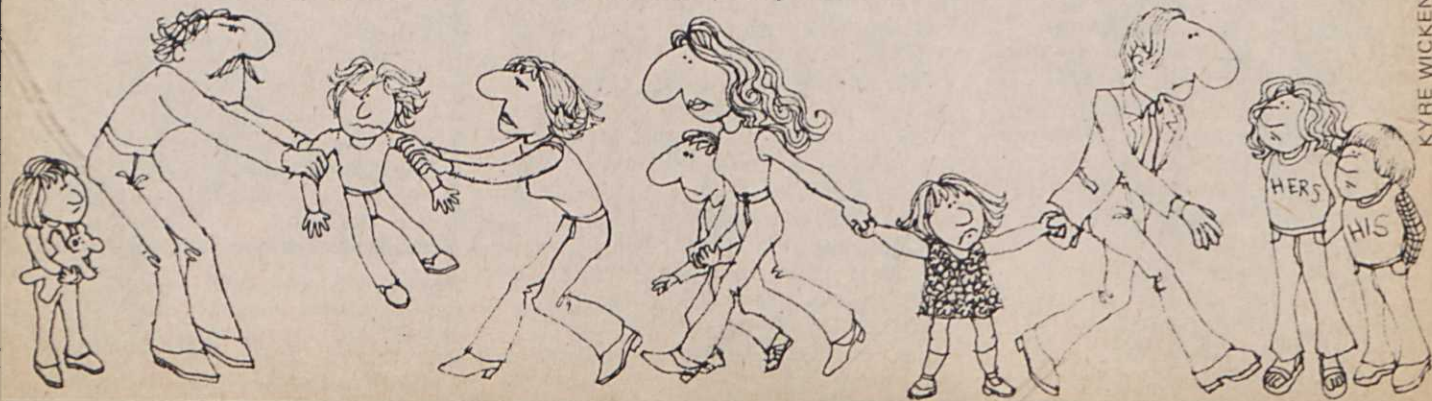
Does an unmarried father have any rights?

The mother automatically has all custodial rights in the eyes of the law. A man can apply to the magistrates court under the Guardianship of Minors Acts 1971 and 1973 for access and custody. If you wish to strengthen your rights you could formally adopt your child which would give you "full parental rights".

Can a man prove he is the father?

A man who is anxious to establish his paternity, probably with a view to obtaining custody, may apply to the court under the Family Law Reform Act 1969 for an order that he and the child undergo a blood test. Blood tests can only prove conclusively that someone is not the father of a child. Though given the mother's blood group, if the father's and child's match it can be shown to be very likely that he is the father. An individual has a right to refuse a blood test, but if he does the court is likely to suspect him more. You can, of course, both have blood tests without an order from the court provided you both agree to do so. The usual procedure is that the parents and the child attend a clinic at the same time and are then notified by letter of the result. □

For more on marriage see Spare Rib 44. Also Women's Rights: a practical guide, published by Penguin, 60p.



POETRY

TAMPAX

you can swim in tampax
you can ride
and sail
and more,
even if you couldn't do
any of these things before

FRUSTRATION

do you struate?
a little girl
asked my youngest son
no, he said
not me, he said
it doesn't sound like fun
it's not, she said
it's not at all
it hurts like hell below
s'pose that's why only men struate, he said
with a proud brave manly glow

ADVICE

he said no other
could be wiser
and offered me the job
of sexual adviser
but when he discovered
i really knew better
he said . . .
when i want your fucking advice i'll ask for it

POEMS BY
FRANCES
LANDSMAN

1908 SUFFRAGE POSTER IN COLOUR

£1

(UK & seamail)

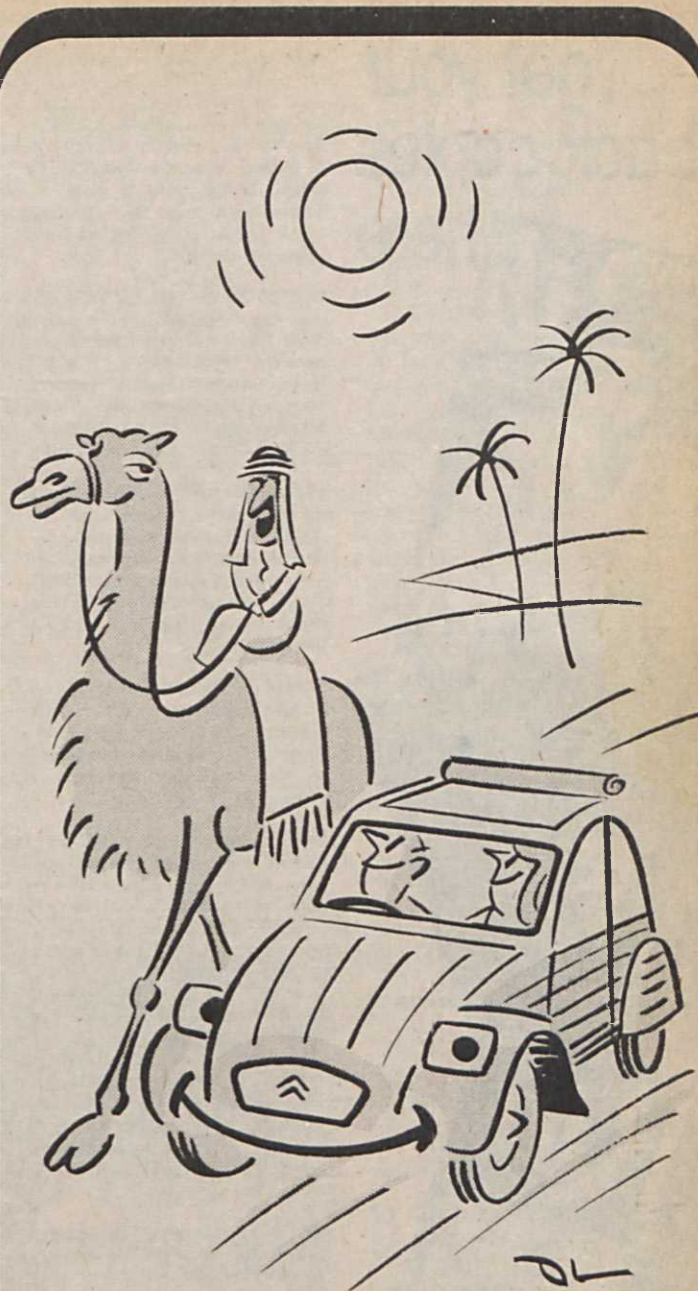
*First published by The
Brighton and Hove
Women's Franchise
Society in 1908.*

*Send cash, PO's, cheques to:
Spare Rib Posters, 9 Newburgh
Street, London W1A 4XS.
Make out cheques to Spare Ribs Ltd.*



NAME

ADDRESS



What's the difference?

Both go a long way without
refuelling. The 2CV does
over 50mpg. And has no water
problems—it's air cooled!
You can't help smiling when
you drive a Citroën 2CV.

Test drive a 2CV or write for brochure and dealer list to Citroën Cars Ltd,
Dept F85, Mill Street, Slough SL2 5DE. Ask your dealer about our Preferential
Insurance scheme. 2CV fuel consumption figure based on Autocar economy
car test: 54.0mpg (15.3.75).

CITROËN 2CV

get your back copies here

16/Oct 73 'Shut her up. Don't let her be heard': Jane Fonda explains why she has become a political activist. How does a women's self-help therapy group work? Attitudes to women's work in industry. 'A snigger and a giggle... and the message is killing': Paul Raymond's reviews. SPARE PARTS Where to learn self-defence.

18/Nov 73 Sex shops: enjoyable erotica or oppressive heterosexual norm? Anne Nightingale tells how hard it is for women on Radio 1. How the female religion was stamped out. NEWS Coup in Chile attacks women's rights. SPARE PARTS Curtains and roller blinds.

19/Dec 73 1971 census explodes myths about women's role. Women artists in revolutionary Russia. Peter Pan reassessed: repression and insecurity. NEWS Changing role of women in Northern Ireland. SPARE PARTS Lampshades.

20/Jan 74 Anne Severson's film about vaginas. Women as agents provocateurs in adult education. Rape law. 'Liberated trendies'? — Arianna Stassinopoulos' account of women's liberation.

24/June 74 Molly Parkin and Lee Comer interviewed. Pre-menstrual tension. Comprehensive list of non-sexist children's books. Sheila Rowbotham: BBC's 'Shoulder to Shoulder'. NEWS Lane Abortion Report.

26/Aug 74 Being a woman doctor. How the housewife's role has changed through history. Women militants in 'Portuguese' Africa. American quilts. Conga player Terri Quayle interviewed. NEWS Jean Gardiner on the social contract. SPARE PARTS Developing your own photos.

27/Sept 74 Why the Working Women's Charter is needed. 'Sex and Silence in the Classroom': a discussion about war. Sheila Rowbotham: women's music from US mining areas. Film violence: the he-man myth. NEWS Finger Report on One-Parent Families.

28/Oct 74 Anorexia Nervosa: Why women starve themselves. Amrit Wilson talks to policewomen. NEWS Childminders join NUPE. Jean Gardiner: Equal Pay Act loopholes. Abortion campaign in West Germany.

29/Nov 74 Olive Schreiner, 19th century socialist and feminist. Vaginismus: 'I tried to make love but I closed up completely'. Chemical contraceptives con. NEWS Bradford Gay Liberation zap BMA's Psychosexual Problems Conference. Do we need the Women's TUC?

30/Dec 74 Personal change: from psychoanalysis to consciousness-raising, collective living and political work. How many hysterectomies are unnecessary? Red Ladder Theatre women's play. NEWS US rape victim Inez Garcia convicted of murder. Jean Gardiner: the politics of nationalisation. US equal opportunity legislation.

31/Jan 75 Lucy: a life crowded with poverty. 'What happened at Heywood': Salford Electrical Instruments equal pay strike. NEWS Keith Joseph and the birth rate. Women as teachers in special education. Gay wives and mothers. Jean Gardiner: How are profits determined?

32/Feb 75 81-year-old Jessie Stephens on her early political life in Glasgow. Stardom and political subversion: Angela Davis interviewed. Pill Report: information or propaganda? Sheila Hancock: 'But I honestly don't like this idea of an only women company'. Dory Previn interviewed: 'Your outer shell is fragile but your centre is fierce'. First Editorial: Why do we work collectively?

33/March 75 Sterilisation of women: facts and feelings. 'Inside': indictment of prison system, illustrations by Pat Arrowsmith. Frankie Armstrong: folk music and the women's movement. Germaine Greer: population control. Margaret Walters: *Playgirl* and *Viva*. SPARE PARTS How to rent women's films.

34/April 75 Battered women rebuild their lives. Letters criticising 'What happened at Heywood' (*Spare Rib* 31) with first of two articles in response: 'Women's Employers — General Electric Company'. Checklist of women's music from America. NEWS ABORTION ACT THREAT James White's Abortion (Amendment) Bill; list of MPs who voted for its Second Reading. SPARE PARTS Self help herbs.

35/May 75 Communal upbringing in Scotland. GEC women's struggles. New serial: Exercise in Trust — Correspondence between Two Women: a lesbian writer's process of self-discovery guided by a feminist therapist. NEWS Fakenham workers' co-operative. Jean Gardiner: Common Market Referendum. ABORTION ACT THREAT House of Commons Select Committee; list of MPs who voted against Second Reading of White's Bill; West European legislation.

36/June 75 Pain in Childbirth. 'Mouselike': short story about alienated sex. Valium. NEWS Is the government planning to expand child-minding on the cheap? Brad-form Gay Liberation organise follow-up to BMA Conference (see *Spare Rib* 29). ABORTION ACT THREAT What the White Bill would mean if passed; how to take the campaign into your area.

37/July 75 Breast cancer: diagnosis and treatment; personal experience; self-examination. Margaret Walters on Janis Joplin. NEWS Phan Thi Minh interviewed: 'I could talk for half a day about women in Vietnam'. ABORTION ACT THREAT Roundup of National Abortion Campaign activity.

38/Aug 75 Rock lyrics: sexism exposed. How to get an abortion: a comprehensive guide. Exercise in Trust: serial ends. Marsha Rowe on a feminist film about equal pay. NEWS 'I am their mother. They don't understand': single black mothers and the immigration law.

39/Sept 75 Cypriot schoolgirls in London talk: school life challenges home traditions. Dora Tamana: a South African's life story. NEWS 35 percent of Puerto Rican women of childbearing age sterilized. 'Predictable ten-year plan': International Women's Year Mexico Conference. ABORTION ACT THREAT Select Committee condemns White Bill.

40/Oct 75 Interview: Nomadic IKung women of the Kalahari Desert. Men discuss vasectomy. Exhibition: The sexual division of labour in a Brompton factory. NEWS African National Congress Women's Day. Italian lesbians come together. DHSS to introduce regulations on contraception marketing?

41/Nov 75 Art and Politics: how the suffragettes used posters. PLUS *Spare Rib* poster offer. Nigerian novelist Buchi Emecheta on the difficulties facing Nigerian women in London. 'My role was reduced to that of a financial officer': why a probation officer left her work. NEWS Women fight for a playgroup in Armagh, Northern Ireland. Reliable pregnancy test — before you miss a period.

42/Dec 75 'Once we fake orgasm, we are trapped in the biggest collective lie of all' — female orgasm — a new feminist approach. 'George Davis is Innocent, OK' — Rose Davis talks about the campaign to free her husband. NEWS Depo-Provera 'hot stuff in the contraceptive world' — the injectable contraceptive on trial on 3rd world women. Interview with London woman bus driver. Breast cancer screening — a critical guide.

List the issues you want (35p each incl p+p) and send this form to Back Copies, c/o Linda Phillips, 114 George Street, Berkhamsted, Herts HP4 2EJ. Cheques/POs payable to Spare Ribs Ltd.

Name

Address

Please send issues

Spare Ribs Ltd. is a non-profit making organisation.

Every back copy ordered helps pay the printers' bill.

12/June 73 Sheila Rowbotham: What lies behind dolls? Chiswick Women's Aid. Erica Jong says 'Success for women is always partly failure'. How a New York professor says nothing about the female orgasm in 443 pages.

14/August 73 Pat Hartley tells how the groupies chose the groups. The facts about custody. 'Fasten your safety belts, *Spare Rib*, it's gonna be a bumpy ride': Jim Anderson reviews 'Voices from Gay Liberation' NEWS First major clash over equal pay. SPARE PARTS All types of kite.

15/Sept 73 'Naive sucker that I am, I never expected this pain': John Miles of the nitty-gritty of jealousy. Why are women's studies so controversial? NEWS Facts and feminism on Family Allowances. SPARE PARTS Care and maintenance of your body (or, Keep Fit).



FILM

McMurphy fights back . . . by shouting aloud his masculinity



UNITED ARTISTS

BOOKS

AGAINST OUR WILL

by Susan Brownmiller

Secker & Warburg £4.90

"Don't broadcast the fact that you live alone or with another woman. List only your last name and initial on the mailbox and in the phone book. Before entering your car, check to see if anyone is hiding on the rear seat or on the rear floor. If you're alone in a car keep the doors locked and the windows rolled up. If you think someone is following you . . . do not go directly home if there is no adult male there . . ."

This is an extract from a *Readers Digest* article advising women on how to protect themselves from the USA's fastest rising crime: rape. It may seem histrionic, but consider the assumptions underlying the advice. Women must move about in fear, women cannot expect the same amount of freedom and independence as men, and women must find a man to protect them against other men.

Against Our Will analyses the social and personal realities of rape and provides a comprehensive history of the crime. It challenges not only the traditional assumptions about rape but also those of many reformers now pressing for changes in the law.

FATHERS AND DAUGHTERS

Russian Women in Revolution

by Cathy Porter

OUT NOW

An absorbing account of women in 19th century Russia, whose political activities culminated in the assassination of Tsar Alexander II in 1881

£5.95

At bookshops, libraries, or from
3 Cheyne Place,
London SW3 4HH
01-352 0524



WOMEN IN THE AMERICAN ECONOMY

A Documentary History, 1675 to 1929

W. Elliot Brownlee and Mary M. Brownlee

Letters, diaries, and articles by women struggling to find a place for themselves in the marketplace during America's development.

£10.50 cloth
£3.00 paper

Yale University Press
20 Bloomsbury Square
London WC1

COMPENDIUM

240 Camden High Street
London NW1
(01) 485 8944

Large selection of books on women and sexual politics

Mail Order Service:
Send for free list

THE GIRLS' GUIDE

1976

for Gay Women
third edition

Pocket size international bar / club guide and directory: centres, switchboards, publications, bookstores, mail order houses. 2000 listings; 40 countries. £2.00 only from:

THE GIRLS' GUIDE,
One North End Road
London, W. 14
(mail order only)

Susan Brownmiller opens her book with a personal statement describing her own change of heart on the subject. In common with many radical women, she was embarrassed by rape; it was a crime committed by psychopaths against other women. She shared the traditional male bias of her left-wing peer group and when commissioned to cover an interracial rape trial was 'objectively' suspicious; she neglected to interview the victim, "I felt no kinship with her, nor did I admit... that what had happened to her could on any level happen to me."

Through the women's movement, Brownmiller learned that the threat of rape had profoundly affected her life. She acknowledged her own vulnerability and began to see in rape a way of looking at male/female relations, at sex, at strength and at power.

Her recognition of the wider implications of rape — "Rape is nothing more nor less than a conscious process of intimidation by which all men keep all women in a state of fear" — has produced a readable, well-researched milestone in feminist sociology. Not all men rape but enough do, and those who do serve as "front line masculine shock troops... in the longest sustained battle the world has ever known".

This book is a catalogue of horror; the detailed descriptions of the systematic degradation visited on women through the centuries force the reader to con-

clude with Brownmiller that "rape is not a crime of irrational, impulsive, uncontrollable lust, but is a deliberate, hostile, violent act of degradation on the part of a would-be conqueror to intimidate and inspire fear".

Man's aggression against woman is most obvious in the context of war where rape is accepted as inevitable. From Belgium in World War I to the Congo, from Vietnam to Bangla Desh, we are presented with the ugly reality of rampant misogyny. When the values of aggression, invasion and male bonding predominate "sharing the girls among the fellows" strengthens the notion of group masculinity or power.

Two exceptions emerge from this miserable picture. The North Vietnamese and Viet Cong were notable for not raping: respect for women as equal partners in the struggle was central to their ideology. An 18th century report on Iroquois Indians at war with white settlers in America notes that they did not violate female captives; it comments that Iroquois women held considerable political power within their tribe.

Oddly, Brownmiller does not elaborate on the significance of these exceptions or their relevance to the fight to eradicate rape. That men do not necessarily see women as spoils in a male power game, even in war, is a revolutionary concept representing a real possibility for change.

Traditionally male sexuality is identified with aggression and this book furnishes proof. But rape is not an inevitable facet of male sexuality; at least, that is the experience of the Arapesh people of New Guinea who know of rape only as a nasty habit of their near neighbours who use mass rape as a means of disciplining women.

Brownmiller contends that rape is not simply a sexual act but rather an assertion of power through which women are kept in their place; they are oppressed both by the fact of rape and by the popular mythology surrounding it. The contention is graphically illustrated by Eldridge Cleaver's description of the value of raping white women (he practised on black women) in his search for self-respect.

In tracing the history of rape and society, Brownmiller asserts that women were the first form of property. She argues that fear of rape, and not a natural inclination to monogamy, provoked women to seek the protection of some men against rape by other men. In bartering her independence for protection, woman found herself the property of man who claimed exclusive rights to her body, he defended his 'property' against attack through threat of retaliatory rape. Thus rape became an offence against men and their property.

The subjugation of woman set in train the development of the patriarchal family and the concomitant accumulation of individual wealth. The extension of the patriarchal property system to children can be seen in the phenomenon of the bride price paid to fathers by husbands for daughters — the market value of a daughter being dependent on an intact hymen. Virginity guaranteed the purchaser sole ownership of a wife and therefore of her offspring which was essential to the concept of inheritance rights.

The evolution of rape laws demonstrates Brownmiller's theory. Early laws viewed rape as theft. Initially applying only to virgins, the law defended paternal property rights; some codes required the rapist to pay financial compensation to the victim's father and insisted on her marriage to her assailant. Others viewed the victim as equal in guilt to her attacker and, labelling her an adultress, gave her husband the right to reprove her from the death penalty.

With their foundations firmly fixed in male property rights, rape laws have never concerned themselves with a woman's right to the integrity of her own body. Vaginal rape is considered by the law to be the worst possible form of assault, a totally masculine view which Brownmiller rejects. "All acts of sex forced on an unwilling victim deserve to be treated in concept as equally grave offences in the eyes of the law."

It is evident from the material in this book that rape is often as

DON'T LET HIM GET AWAY WITH IT.

Sharp blow to ear, temple with back of fist.

Hard hit to wind pipe.

Head butt or jab to solar plexus.

Try wrenching little finger to break it.

Kick to groin — has to be fast and strong.

Kick kneecap from the side — very painful.

Kick shin.

Firm jab at eyes (difficult), try spitting.

Sharp blow to nose either directly or upwards, will cause pain and watering of eyes.

If he leans forward, grab his hair pulling him over — aim hard blow at back of neck and kidneys.

Use your elbow for some of these blows — it's a strong natural weapon, as is your forehead.

Scrape your foot down shin and stamp on their instep.



much an expression of contempt as it is an assertion of power. Brownmiller notes that men are culturally conditioned to regard women as their natural prey and maintains that this is exacerbated by the abundance of cultural material which encourages and condones the "mass psychology of rape". She demands the eradication of pornography, arguing that its prevalence buttresses those values which are responsible for the incidence of the crime.

Obviously, some of the most offensive manifestations of the dehumanisation of women are to be found in pornography, but it is futile to argue that suppressing a symptom will cure the disease. Brownmiller's illiberalism in the matter of censorship is ill-judged; while there is no defence whatever for the publication and dissemination of pornography, there is a clear case for rejecting censorship.

No specific connection between the availability of pornography and the incidence of rape has been established, the attitudes it expresses permeate the whole of society. We can most usefully work towards a situation where there is no demand for it, any other policy would be self-delusory.

The law itself must be changed; based on a male view of sexuality "the real reason for the law's everlasting confusion as to what constitutes rape and what constitutes an act of mutual intercourse is the underlying cultural assumption that it is the natural masculine role to proceed aggressively towards a stated goal, while the natural female role is to 'resist' or 'submit'." Therefore, to protect male interests, the law sets out to determine the behaviour of the victim during the rape because it assumes that force or intimidation are not in themselves proof of intention to rape.

The present campaign to change the laws in this country should gain a lot from this book. Susan Brownmiller cuts the ground from under the feet of those reformers who would retain existing laws with minor procedural changes. Under the Private Member's bill which is being prepared at the moment the rape victim is still required to prove resistance (innocence) while her assailant may simply argue that he 'honestly' believed she consented. Implicit in the law is the assumption that women lie and men tell the truth.

Brownmiller suggests that women could more effectively defend themselves against rape if they learned self-defence. There is no doubt that we concede our vulnerability too easily and that we are not the physical and psychological victims our culture suggests. But that is only a matter of degree and such a solution does not apply in face of the gang-rape or where a weapon is involved.

The women's movement has done a lot to alleviate the feelings of guilt and shame which most

victims of rape suffer. In publicising the issue and offering the support which is so notably absent in the police force and the courts, the movement is making women aware that they can fight back against the threat of rape.

We cannot rely on men to protect us; Susan Brownmiller has provided a history of rape and, as she says, "We must deny it a future."

Victoria Green

YOU'RE A BRICK, ANGELA!

A new look at Girls Fiction from 1839-1975 by Mary Cadogan and Patricia Craig (Gollancz £6.50)

Here at last is the serious and systematic assessment of girls' fiction that we have been waiting for - and written from a feminist point of view.

"Girls' fiction" as a separate entity did not come into being until the end of the last century and it "was then a progressive sign, since it marked a recognition of the particular nature and interests of young girls". Cadogan and Craig's book is particularly good at documenting girls' fiction and at relating the changes within it, here and in the USA, to historical events, changing legislation, the feminist movement, social change generally.

The book is a treasure trove of rediscovered heroines - e.g. 'Worrals', W.E. Johns' female version of 'Biggles', and Evadne Price's 'Jane' books - the female equivalent of Richmal Crompton's 'William'. Cadogan and Craig have too the rare merit of being able to write about other people's writing without being boring -

BOOK for children

A Surprise for Tom Merry & Co.



Cover from 'The Gem', 1909.

the book is often funny and it is also perceptive about the way literature subtly reinforces society's attitudes to sex-roles.

The final section of the book on children's books in recent years is disappointing. A fairly small range of contemporary children's book writers are considered and the acerbity and wit with which Cadogan and Craig analysed earlier titles is now replaced with tenta-

tive praise for "quality". Alan Garner gets off lightly for example - 'Red Shift' would certainly be my nomination for the male chauvinist children's book of 1973.

It's a pity too that they didn't look at contemporary US writing for children to tie in with the other sections on the USA. This would have revealed exciting changes in the depiction of girls in US children's books that have still not happened here.

Rosemary Stones
Children's Rights Workshop

A BABY IN THE FAMILY BY ALTHEA (DINOSAUR BOOKS 75p)

Not every small child will take to the rather wooden people and uninspiringly cosy situations in the pushy and inexpensive Althea /Dinosaur paperback series. But author and Managing Editor Althea Braithwaite does let non-sexist reality creep in to some of her picture books. The doctor is a woman ("lady") in *Going into Hospital* (25p); Dad does the shopping in the supermarket, and women are seen on the factory line in *Where Does Food Come From?* (85p); and sex is fun as well as procreative, and dad wears an apron in *A Baby in the Family* (75p).

Children's Rights Workshop

ELENA GIANINI BELOTTI
LITTLE GIRLS
SOCIAL CONDITIONING DURING INFANCY
& ITS EFFECTS ON THE STEREOTYPED
ROLE OF WOMEN £1 (inc p&dp) from
WRITERS & READERS PUBLISHING
COOPERATIVE 14 TALACRE ROAD
LONDON NW5 3PE





INTER-GALACTIC ZAP WOMEN INVADE SCIENCE FICTION

When I was in my teens I furtively read my mother's copy of *Woman* — furtive because it was so embarrassingly soppy. I was hoping for some insight into adult sexual relationships, but all I found were fairy-stories for grownups. Scorning that version of femininity, and unable to find a better one, I identified with the more attractively active image of the Flash Gordons and Superman who bounded onto the Saturday cinema screens.

Then I discovered science fiction in pulp magazines hidden amidst the porn in the local paper shop. The newsagent seemed to expect a raid by the Vice Squad for selling the stuff to school children. Yet science fiction in the early fifties magazines was almost entirely asexual, dealing largely with technological innovations the possible consequences of disasters like overpopulation, ecological imbalance, nuclear war and alien invasion, and of course the inevitable space explorations. There was a dearth of sex and sexism in these stories for the simple reason that they contained so few female characters. Science fiction readers were mostly budding male scientists, and the product was accordingly rather like a clever and slightly more sophisticated version of the adventure stories found in a boys' Annual. If women were deterred from reading science fiction, the main reasons were probably a lack of scientific education and a lack of anyone of their own sex with whom to identify.

This was highly unfortunate for women who rarely know much about the technology which controls most of our daily lives, and therefore are unable to do much about it. It has been said that science fiction should be called speculative fiction, and indeed, many of the events prophesied in early science fiction have actually happened. So women have also missed out on the experience of opening their minds to the infinite possibilities of what may happen tomorrow. A popular phrase being bandied about now is "future shock". It denotes the state of overwhelming confusion in which many of us exist, living in a world where change is not only rapid, but madly accelerating both technologically and ecologi-

cally. Someone who has read a lot of speculative fiction is forewarned and fore-armed against at least some of the possibilities. Science fiction too has undergone vast changes. The themes have developed a long way from ray guns and bug-eyed monsters (though these still occur from time to time). Many writers now explore inner, as opposed to outer space. Basic divisions of our society are questioned and different forms of society envisaged.

Who changed SF?

Women science fiction writers have had a disproportionately large influence on the genre considering that 85% of the authors are men — perhaps because some of the men are just hack writers and most of the women have not written unless especially inspired to do so. Probably the first science fiction novel was Mary Shelley's *Frankenstein*. Published in 1818 it has become one of our most powerful modern myths. It is a parable of the folly of humankind's indiscriminate quest for knowledge and progress — the results of which we see about us now. The novel has virtually no female characters and it is significant that Shelley, the daughter of Mary Wollstonecraft, felt it necessary to publish her work anonymously.

The next important contribution was Thea von Harbou's *Metropolis* (1927). Its female protagonist, Maria, is impersonated by an identical robot — the two portray the dichotomy in the female stereotype with Maria as Virgin and the robot as Whore. The story is powerful if crude, and the film, directed by von Harbou's husband, had the unfortunate distinction of being one of Hitler's greatest inspirations.

The most obvious way for women to assert themselves in the science fiction field — by creating female heroes — was an innovation in this most adventurous and at once most conservative and misogynist of genres. Thirty years ago Isaac Asimov, a celebrated science fiction writer, wrote concerning female characters that "Women, when handled in moderation and with extreme decency, fit nicely into scientific at times" (his italics).

Some authors still hold this attitude and the idea persists that women spoil the cerebral perfection of science fiction by giving it a romantic, human-interest slant, whether as writers or

characters. This is true up to a point; women writers have in general been more concerned than men about the psychological effects on human beings of advanced technology, differing environments and moral codes. The ironic thing is that this aspect of science fiction has been readily seized by many male writers and handed back to us as the "New Wave".

Women as heroines

One of the first true heroines was the redoubtable Jirel of Joiry created by Catherine L. Moore during the 1930s. Jirel is the best of her kind, yet she steps straight into an already existing witch-warrior mould, instead of heading for the stars like the men. The series of stories about her is set within the Sword and Sorcery world, where magic substitutes for science and sex is present only in a heavily sublimated form.

Two later fantasy writers are Andre Norton, well known for her children's books, and *Witch World* series, and Anne McCaffrey, author of the Dragonrider stories. McCaffrey is a good writer who can at times be over-sentimental, and worse, re-iterate astonishingly sexist attitudes. She created one of the most memorable science fiction heroines, Helva, in *The Ship That Sang*. Helva was born grossly deformed but highly intelligent. After years of training she is installed in her "body", a spacecraft of which she is the brain and nervous system. In this form she is near immortal. Sadly the story tends to reinforce the idea that a woman can succeed in technological fields only if she is a freak, like Asimov's Susan Calvin, the scientist who loves robots better than men.

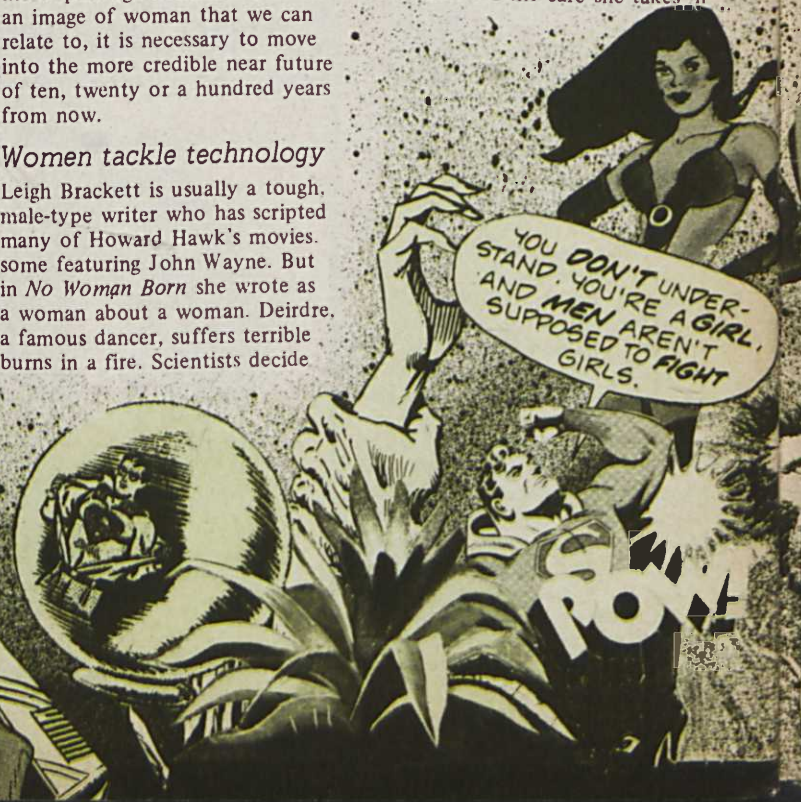
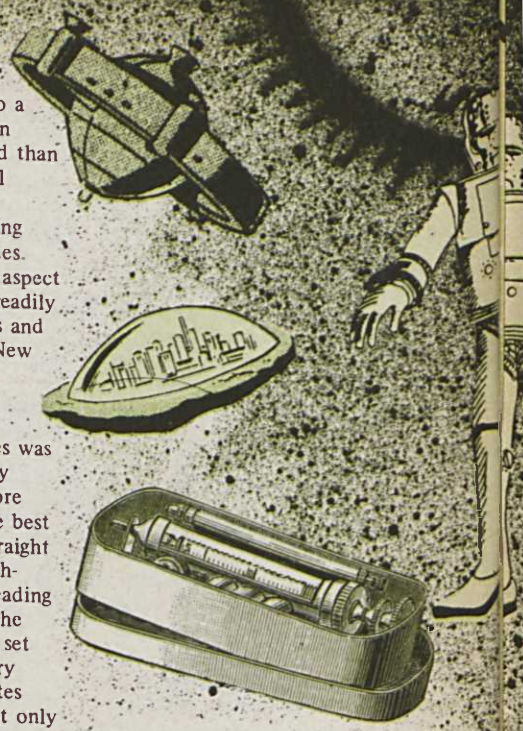
Moore, Norton and McCaffrey show women as courageous, determined and resourceful — but in a sword and sorcery setting further even from our daily lives than most space-age scenarios. To find an image of woman that we can relate to, it is necessary to move into the more credible near future of ten, twenty or a hundred years from now.

Women tackle technology

Leigh Brackett is usually a tough, male-type writer who has scripted many of Howard Hawk's movies, some featuring John Wayne. But in *No Woman Born* she wrote as a woman about a woman. Deirdre, a famous dancer, suffers terrible burns in a fire. Scientists decide

to save her by implanting her brain into a metal body, designed to be marvellously co-ordinated and fluid in motion. When Deirdre discovers what has happened to her, she takes control of circumstances and declares she will dance again. Everyone else thinks that she will never be able to resume her career; they fear the effect on her of the alienation which they are sure will exist between her inhuman body and her "public". They think that because she's a woman she won't be able to take it. However, through sheer artistry she triumphs in her first return performance, and so regains her place in the human race. Deirdre, though courageous and intelligent, is another woman-machine — not a scientist but the product of science.

A woman well-qualified to write credibly about women scientists is Katharine Maclean. At the age of 15 she refused the offer of her own laboratory to do experiments on neural synapses, and took a BA in economics! She is notable for the care she takes in



Info..Odds & Sods..Advice

Cohabitation Rule

I am currently unemployed and am receiving unemployment benefit. My claim for Social Security to help with my rent however was unsuccessful. This was because, although unmarried, I am living with my boyfriend. He does not support me in any way.

I was told that if he were unemployed and I working, he would be entitled to Social Security, although my wages would be taken into account. If we were both unemployed, he could claim for me, but I could not claim anything. The amount of money is small and it would be no great hardship for me to forgo it. But the principle involved, that in any relationship between man and woman, the woman is always dependent on the man, sickens me. If there is any organisation fighting to put these things right, then I would be grateful to know of it.

Yours,
Daphne Sykes
Reading

* *Women in the Claimants Union have been doing a lot of work on this subject. They have produced a handbook called Women and Social Security. Though two thirds of supplementary benefit claimants are women, they are treated not as individuals but as dependents on men. The handbook tells you how to claim, how much you should get and how to appeal. It's available from East London Claimants Union, Dame Colet House, Ben Jonson Rd, London E1, 30p for claimants and 50p for others, plus 15p postage.*

See also two leaflets, The Cohabitation Rule and the Guide to Supplementary Benefits Appeals, both 5p from the Child Poverty Action Group, 1 Macklin St, London WC2.

French Women in the Eighteenth Century

I am doing a Dissertation on the political and social role of women in eighteenth century France and have been unable to find much material on the subject. Could you give me any useful addresses, book titles, etc.

Yours
Marie Madeleine Moore
Darwin College
Kent

* *Try writing to the French Institute, Queensberry Place, London SW7. Also a useful address in Paris is the Librarie des Femmes, 68 rue des St. Peres, Paris 7*



Sexism in Women's Magazines

Could you please suggest any books and articles which deal with role stereotypes in women's magazines and the like.

Thanks

Mary Roberts

* *I don't know of any articles about this specifically, but here are some addresses of groups that might have some ideas:*

*Women and Media
Flat 10, 59 Drayton Gardens
London SW10*

AFFIRM (Alliance for Fair Images and Representation in the Media)

40 Croftdown Road, London NW5

New Law Affecting Women

The Legal Action Group is running a course in London which will be of vital interest to all women, and to anyone who will be advising women on their rights under new legislation and how to enforce them. Lectures on Monday evenings 7-9 pm 26 April-24 May at the London School of Economics, Houghton Street, London WC2. The lectures will cover: DISCRIMINATION IN EMPLOYMENT UNFAIR DISMISSAL & REDUNDANCY WOMEN'S OPTIONS UNDER SOCIAL SECURITY LEGISLATION DISCRIMINATION IN HOUSING, GOODS, SERVICES AND ADVERTISING ENFORCEMENT OF ANTI-DISCRIMINATION LAW

Lecturers will include Diana Kloss and Brenda Hoggett, lecturers in law, Manchester University; Simon Walton, solicitor; Ruth Lister, legal research officer, Child Poverty Action Group. Fee: £10 including full course notes. (Tickets for single lectures at £2.50 each may be available a short time beforehand)

To book: Simply send the fee to LAG, 28a Highgate Road, London NW5 1NS.

Liberation in Northern England

I am doing an essay about women's emancipation in Northern England especially in Cumbria. I lived in Whitehaven last year as a French Assistante and I noticed that women were not very interested in politics or women's liberation. So I wondered as far as northern and Cumbrian women are concerned whether my statement could be generalised. On the one hand I would like to know how these women experience men's domination in a capitalist society, and on the other hand how do they live their liberation in their work, in their daily relationships with their husbands or boyfriends, and which answers do they contemplate for their problems on a regional and national level?

If any of your readers can help me, would they please send their letters to my home? Thanks.
Catherine Marmiesse
c/o M et Mme Perret
35 rue de Beaune
Paris 7
France

Women's Rights Action Group

Brighton and Hove Women's Liberation has formed a Women's Rights Action Group which will support any woman in her demand for justice under the anti-discrimination laws. We will give practical help and advice to any woman who is struggling with the machinery of the news laws - the Sex Discrimination Act and the Equal Pay Act.

The Equal Pay Act states that it is illegal (except under certain conditions) to pay a woman less than a man for the same job.

The Sex Discrimination Act states that it is illegal (except under certain conditions) to discriminate against a woman on the basis of her gender or marital status in employment, advertising, education and other fields.

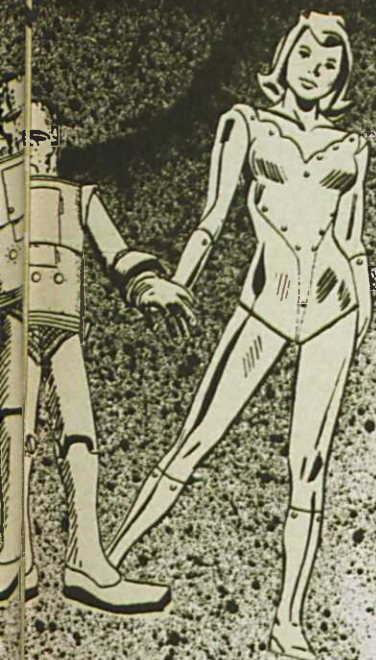
If you feel you have been discriminated against, come along and talk about it, to see what can be done.

If you know you have been discriminated against, come along and enlist our support.

We are at The Women's Centre, 79 Buckingham Road, 5.30 to 9.30pm, or phone us at Brighton 27612 and ask for WRAG.

If you want to become a WRAG supporter please send 50p and your name and address to WRAG, 79 Buckingham Road, for which you will receive a quarterly newsheet.

Could any other groups doing similar work please contact us. We would also welcome relevant bits of information from other groups and readers for our newsletter: for example details of firms, companies willing to employ women in areas where traditionally women have not been employed.



researching her ideas before unleashing them on us. In *Contagion*, June Walton, a doctor, is the main protagonist in a story which reflects the importance we attach to personal appearance. She is one of the explorers of a new planet who become infected by a disease making them physically identical. It is their reactions to the loss of visible individuality which form the climax of the story.

Few men can write about women scientists with Maclean's authority. Michael Crichton is an exception. In his *The Terminal Man* he portrays a woman doctor, Janet Ross, sympathetically describing her attempt to come to terms with her male colleagues. The French writer, Pierre Boulle, includes a female scientist in his famous novel *Planet of the Apes*, but his characterisation of Zira is marred by a rather patronising attitude. The same could be said of John Boyd's portrayal of Dr Freda Caron in *The Pollinators of Eden*, an otherwise fascinating and original novel. The theme is a sexual one, concerning the distin-

ctively male and female flowers of the beautiful but proscribed planet Flora. Also notable is his novel *The Rakehells of Heaven*; a satire on the corrupting influence of religion, especially on female sexuality. These books are two of the recent taboo-breakers. At one time the slightest mention of sex provoked torrents of abusive letters from science fiction readers, a sort of anxious schoolboy reaction, but now sex is becoming as legitimate a field for exploration and conjecture as other areas of human activity.

Sex roles challenged

Inevitably, roles are being questioned. In *Spare Rib* 35 Sarah Lefanu wrote a perceptive article on Ursula Le Guin, an author who has done a great deal to reveal the errors of sex stereotyping. But Le Guin almost invariably has a male lead character; even in *The Tombs of Atuan* it is the wizard Sparrowhawk who wins the day. Maybe she realises that at present a hero will, regrettably, have more credence with a predominantly male readership.

The sexual theme of Le Guin's *Left Hand of Darkness* had already been explored in a rather different way by Theodore Sturgeon in his novel *Venus Plus X*. Sturgeon is that rarity, a non-sexist male science fiction writer — largely as a result of his resentment against the society which tried to force him into the stereotypical male role. *Venus Plus X* takes place in a Utopian, apparently homosexual, society where reproduction is by means of uterine graft. The 'hero' introduced from outside, accepts this society until he discovers its people are ordinary males and females surgically neutered at birth. His tolerance breaks; he is revolted that what he thought were aliens are in fact humans like himself, who have perverted what he always believed to be the natural order. In *Affair with a Green Monkey*, Sturgeon delights in deflating the Myth of Manhood.

Another writer, Philip Jose Farmer, has continued this sexually adventurous tradition. Occasionally his work has been just send-up porn but he does have the ability to explore remarkable imaginary relationships, with a great deal of sympathy for the female.

Some critics consider Robert Heinlein to be the best science fiction there is, but as a woman I can't agree. He has publicly declared himself in favour of women's liberation, but he sees

our liberation only in a sexual context beneficial to men. He believes that if sex were totally free all the world's evils would disappear in a puff of smoke. Unlike Sturgeon and Farmer, he is really rather naive and his characters are always subsidiary to the plot — and as with James Bond books, that gets boring after a time. *Stranger in a Strange Land* is probably his best-known book. There were once plans to film it with David Bowie as Valentine Michael Smith, the Man from Mars, and its notorious for providing the inspiration for Charles Manson's "family".

Although Heinlein thinks sex such a cure-all, he regards homosexuality as some kind of illness, and women merely as the means through which men may achieve peace and joy. Reading his work is a variety of consciousness-raising through omission and negativity; finding the flaws in his persuasive arguments leads to a whole lot of questioning. Still, his style is racy and entertaining, although a feminist has to keep a strong hold on her reservations while reading it.

While Heinlein's women are brainy as well as beautiful, but basically decorative accessories. Frank Herbert's women are schemers — clever political animals. In the shadow of their front men, they engineer the course of events. Nevertheless, the men ultimately retain the upper hand. His books include *The Godmakers*, *Dune* and its sequel *Dune Messiah*. For its wealth of complex detail and sheer epic scope, *Dune* must rank as the most impressive and one of the best science fiction novels ever written.

Worlds of women

Whenever an all-female society has been created, it has almost invariably been a static one, often with a structure similar to an insect colony. Such is the world in John Wyndham's short story *Consider Her Ways*. A woman doctor testing a new drug is catapulted into the future. All the men have died and society has been genetically arranged in rigid classifications. The doctor is horrified to find herself in the bloated, monstrous body of a cow-like mother. Eventually she is taken to see an historian to verify her story, and their dialogue contains some interesting comments of the conditioning and oppression of women in present day society, for example:

"Romance was adopted and developed as a weapon against their further progress and to promote consumption, and it was used intensively."

This appears to be the only type of all woman society that male writers have envisaged, apart from the one where busty, half-naked women roam around suffering from unfulfilled desire, just waiting for a spaceship full of men to land!

In recent years there has been a spate of feminist science fiction writers. They include Doris Piserchia, whose *Star Rider* makes racy exhilarating, amusing reading and the English writer Angela Carter. Her *Heroes and Villains*, a haunting and quite excellent book reaches depths rarely achieved in science fiction.

It has taken a woman to create a vital, productive all-female society. Joanna Russ won an award for her short story *When It Changed* about the planet Whileaway. Nine centuries earlier all the men colonists had died. The women got on with life, they formed large family groups, became lesbian lovers and perfected a technique of reproduction by combining the ova of two females. Reckless, proud and independent, they are shown to have succeeded in rebuilding their civilisation. Russ has a brilliant new book out based on *When It Changed*. Called *The Female Man*, it will be reviewed in a forthcoming issue of *Spare Rib*. Joanna Russ is a feminist and one of the best of the new science fiction writers. Beg, borrow or steal *The Female Man*, but read it.

Terri Goddard and Marion Linwood

Marion and Terri are sorry that lack of space prevented them from mentioning all the writers who deserved to be included

Women of Wonder, ed. Pamela Sargent (Vintage £1.25) is a collection of twelve science fiction stories by women including those mentioned above by Anne McCaffrey and Katherine Maclean. *The American edition of The Female Man* is available now from Dark They Were and Golden-Eyed, 10 Berwick St., London W1 (65p) and will be available from Compendium, 240 Camden High St., London NW1, in four to five weeks, (90p including postage). Star Books will be publishing the English edition, on sale from next November.



Spring drive for Subscriptions

So while the days
grow longer
And we view the
year ahead
Help Spare Rib
grow stronger
Before you go to
bed
(Subscribe Today!)

Spring growth for *Spare Rib* depends on new subscriptions. They mean so much to us. Keep *Spare Rib* healthy through the year by subscribing today. Fill in the form below.

Spare Rib Subscription Rates (for one year)

UK & Europe	£ 4.44
USA & Zone B seairail	\$12.00
USA & Zone B airmail	\$20.00
Australia & Zone C seairail...	£ 5.00	
Australia & Zone C airmail	£10.00

TO SPARE RIB SUBSCRIPTIONS
C/O LINDA PHILLIPS, 114 GEORGE STREET,
BERKHAMSTED, HERTS HP4 2EJ

Please send a 1 year Gift Subscription of *Spare Rib*. I enclose a cheque/PO for £..... (see subscription rates).

NAME

ADDRESS

Gift card should read from

Please send me *Spare Rib* for 1 year. I enclose cheque/PO for £..... (see subscription rates).

NAME

ADDRESS

Please make cheques/POs payable to Spare Ribs Limited.

SUBSCRIBE

NOW!

Page	Title	Author	Rights
1	Stepney Sisters	Greenhill, Sally	Usage Terms: © Sally Greenhill
4	Letters		Usage Terms: We have been unable to locate the copyright holder for this item. Please contact copyright@bl.uk with any information you have regarding this item.
5	Letters		Usage Terms: We have been unable to locate the copyright holder for this item. Please contact copyright@bl.uk with any information you have regarding this item.
6	The Stepney Sisters	Fudger, Marion	Usage Terms: © (now) Marion Gilbert
7	The Stepney Sisters	Fudger, Marion	Usage Terms: © (now) Marion Gilbert
7	The Stepney Sisters	Stewart-Park, Angela	Usage Terms: © Angela Stewart-Park
8	The Stepney Sisters	Fudger, Marion	Usage Terms: © (now) Marion Gilbert
8	The Stepney Sisters	Stewart-Park, Angela	Usage Terms: © Angela Stewart-Park
9	Birthday Greetings	Maitland, Sara	Usage Terms: © Sara Maitland
9	T-shirt	Harnell, Rowena	Usage Terms: © Harnell, Rowena
10	Birthday Greetings	Maitland, Sara	Usage Terms: © Sara Maitland
10	T-shirt		Usage Terms: We have been unable to locate the copyright holder for T-shirt. Please contact copyright@bl.uk with any information you have regarding this item.
11	Birthday Greetings	Maitland, Sara	Usage Terms: © Sara Maitland
11	T-shirt		Usage Terms: We have been unable to locate the copyright holder for T-shirt. Please contact copyright@bl.uk with any information you have regarding this item.
14	Skaning		Usage Terms: We have been unable to locate the copyright holder for Skaning. Please contact copyright@bl.uk with any information you have regarding this item.
15	Mending nets		Usage Terms: We have been unable to locate the copyright holder for Mending nets. Please contact copyright@bl.uk with any information you have regarding this item.
15	Making nets in Whitby		Usage Terms: We have been unable to locate the copyright holder for Making nets in Whitby. Please contact copyright@bl.uk with any information you have regarding this item.
16	Selling fish on the quay in Whitby		Usage Terms: We have been unable to locate the copyright holder for Selling fish on the quay in Whitby. Please contact copyright@bl.uk with any information you have regarding this item.

17	Crisis Centre Opens	Green, Victoria	Usage Terms: © Victoria Green
18	Crisis Centre Opens	Green, Victoria	Usage Terms: © Victoria Green
18	No Dole for Girls	O'Halloran, Sue	Usage Terms: We have been unable to locate the copyright holder for No Dole for Girls. Please contact copyright@bl.uk with any information you have regarding this item.
18	Mum's The Word march in central London	Mackie, Susie	Usage Terms: © Susie Mackie (See Red)
19	No Dole for Girls	O'Halloran, Sue	Usage Terms: We have been unable to locate the copyright holder for No Dole for Girls. Please contact copyright@bl.uk with any information you have regarding this item.
19	Down On Stripping		Usage Terms: We have been unable to locate the copyright holder for Down On Stripping. Please contact copyright@bl.uk with any information you have regarding this item.
19	Women's TUC: No More Trivia		Usage Terms: We have been unable to locate the copyright holder for Women's TUC: No More Trivia. Please contact copyright@bl.uk with any information you have regarding this item.
19	Women's TUC	Phillips, Angela	Usage Terms: © Angela Phillips. This item can be used for private study, non-commercial research and educational purposes only. You may not use this work for any commercial purpose.
20	Grimsby: Squatting a Centre	Grimsby Liberation Group	Usage Terms: We have been unable to locate the copyright holder for Grimsby: Squatting a Centre. Please contact copyright@bl.uk with any information you have regarding this item.
21	Grimsby: Squatting a Centre	Grimsby Liberation Group	Usage Terms: We have been unable to locate the copyright holder for Grimsby: Squatting a Centre. Please contact copyright@bl.uk with any information you have regarding this item.
21	Photograph		Usage Terms: We have been unable to locate the copyright holder for Photograph. Please contact copyright@bl.uk with any information you have regarding this item.
21	No Prison for Nita Greening		Usage Terms: We have been unable to locate the copyright holder for No Prison for Nita Greening. Please contact copyright@bl.uk with any information you have regarding this item.
21	Marriage - Legal or sexual?	Wilson, Amrit	Usage Terms: © Amrit Wilson. This item can be used for private study, non-commercial research and educational purposes only. You may not use this work for any commercial purpose.

21	Sharing Shopping		Usage Terms: We have been unable to locate the copyright holder for Sharing Shopping. Please contact copyright@bl.uk with any information you have regarding this item.
21	Photograph	Mackie, Susie	Usage Terms: © Susie Mackie (See Red)
21	Photograph	Mackie, Susie	Usage Terms: © Susie Mackie (See Red)
22	World Wide Crimes Against Women	Green, Victoria	Usage Terms: © Victoria Green
23	World Wide Crimes Against Women	Green, Victoria	Usage Terms: © Victoria Green
23	World Wide Crimes Against Women: From the UK		Usage Terms: We have been unable to locate the copyright holder for World Wide Crimes Against Women: From the UK. Please contact copyright@bl.uk with any information you have regarding this item.
24	Short List		Usage Terms: We have been unable to locate the copyright holder for this item. Please contact copyright@bl.uk with any information you have regarding this item.
25	Come out, Come out, Wherever You are		Usage Terms: We have been unable to locate the copyright holder for Come out, Come out, Wherever You are. Please contact copyright@bl.uk with any information you have regarding this item.
25	Australian Women's Writing	Lambert, Susan	Usage Terms: © Susan Lambert
25	The Family In Cuba	Charles, Barbara	Usage Terms: © Barbara Charles. This item can be used for private study, non-commercial research and educational purposes only. You may not use this work for any commercial purpose.
25	from Out of the Pumpkin Shell		Usage Terms: We have been unable to locate the copyright holder for from Out of the Pumpkin Shell. Please contact copyright@bl.uk with any information you have regarding this item.
26	Chilean Women	Harris, Olivia	Usage Terms: © Olivia Harris
26	NCCL Report on Sexual Offences	Russell, Marguerite	Usage Terms: © Marguerite Russell. This item can be used for private study, non-commercial research and educational purposes only. You may not use this work for any commercial purpose.
26	Arab Women	Ades, Rose	Usage Terms: © Rose Ades
26	Bristol - Women Loving Women?	Carne, Ros	Usage Terms: © Ros Carne
27	Bristol - Women Loving Women?	Carne, Ros	Usage Terms: © Ros Carne
27	Join us In Bristol for the National Lesbian	Gay News	Usage Terms: We have been unable to locate the copyright holder for Join us In Bristol for the National Lesbian Conference. Please contact

	Conference		copyright@bl.uk with any information you have regarding this item.
27	Lesbians and Self-Defense		Usage Terms: We have been unable to locate the copyright holder for Lesbians and Self-Defense. Please contact copyright@bl.uk with any information you have regarding this item.
28	Hackney Housing & the GLC		Usage Terms: We have been unable to locate the copyright holder for Hackney Housing & the GLC. Please contact copyright@bl.uk with any information you have regarding this item.
28	I say, let's put some people in them?		Usage Terms: We have been unable to locate the copyright holder for I say, let's put some people in them?. Please contact copyright@bl.uk with any information you have regarding this item.
28	Broke Road, Broadway market	Ridley, Lisa	Usage Terms: We have been unable to locate the copyright holder for Broke Road, Broadway market. Please contact copyright@bl.uk with any information you have regarding this item.
28	A Phase One squater with her possession order for June '75	Ridley, Lisa	Usage Terms: We have been unable to locate the copyright holder for A Phase One squater with her possession order for June '75. Please contact copyright@bl.uk with any information you have regarding this item.
29	Hackney Housing & the GLC		Usage Terms: We have been unable to locate the copyright holder for Hackney Housing & the GLC. Please contact copyright@bl.uk with any information you have regarding this item.
29	This Bengali family were last of 200 households to go in Phase One	Ridley, Lisa	Usage Terms: We have been unable to locate the copyright holder for This Bengali family were last of 200 households to go in Phase One. Please contact copyright@bl.uk with any information you have regarding this item.
29	Broke Road, Phase One		Usage Terms: We have been unable to locate the copyright holder for Broke Road, Phase One. Please contact copyright@bl.uk with any information you have regarding this item.
30	New Sex Snoopers with a Human Face	Financial and Legal Independence Campaign	Usage Terms: We have been unable to locate the copyright holder for New Sex Snoopers with a Human Face. Please contact copyright@bl.uk with any information you have regarding this item.
32	Bringing It All Back Home	Corinne	Usage Terms: We have been unable to locate the copyright holder for Bringing It All Back Home. Please contact copyright@bl.uk with any information you have regarding this item.

32	"He gave me a cup of tea ...told me to dry my eyes ..."		Usage Terms: We have been unable to locate the copyright holder for "He gave me a cup of tea ...told me to dry my eyes ...". Please contact copyright@bl.uk with any information you have regarding this item.
33	Bringing It All Back Home	Corinne	Usage Terms: We have been unable to locate the copyright holder for Bringing It All Back Home. Please contact copyright@bl.uk with any information you have regarding this item.
34	Bringing It All Back Home	Corinne	Usage Terms: We have been unable to locate the copyright holder for Bringing It All Back Home. Please contact copyright@bl.uk with any information you have regarding this item.
35	Montoneros	Roper, Christopher	Usage Terms: We have been unable to locate the copyright holder for Montoneros. Please contact copyright@bl.uk with any information you have regarding this item.
35	Eva Peron		Usage Terms: We have been unable to locate the copyright holder for Eva Peron. Please contact copyright@bl.uk with any information you have regarding this item.
36	Montoneros	Roper, Christopher	Usage Terms: We have been unable to locate the copyright holder for Montoneros. Please contact copyright@bl.uk with any information you have regarding this item.
36	Massive demonstrations took place in 1973		Usage Terms: We have been unable to locate the copyright holder for Massive demonstrations took place in 1973. Please contact copyright@bl.uk with any information you have regarding this item.
37	Montoneros	Roper, Christopher	Usage Terms: We have been unable to locate the copyright holder for Montoneros. Please contact copyright@bl.uk with any information you have regarding this item.
37	Pepita the gunwoman		Usage Terms: We have been unable to locate the copyright holder for Pepita the gunwoman. Please contact copyright@bl.uk with any information you have regarding this item.
38	Who Owns the Children?		Usage Terms: We have been unable to locate the copyright holder for Who Owns the Children?. Please contact copyright@bl.uk with any information you have regarding this item.
38	parents and children	Wickenham, Kyre	Usage Terms: We have been unable to locate the copyright holder for parents and children. Please contact copyright@bl.uk with any information you have regarding this item.
39	Tampax	Landsman, Fran	Usage Terms: © Fran Landsman

39	Frustration	Landsman, Fran	Usage Terms: © Fran Landsman
39	Advice	Landsman, Fran	Usage Terms: © Fran Landsman
41	Against Our Will	Green, Victoria	Usage Terms: © Victoria Green
42	Against Our Will	Green, Victoria	Usage Terms: © Victoria Green
42	Don 't Let Him Get Away With It		Usage Terms: We have been unable to locate the copyright holder for Don 't Let Him Get Away With It. Please contact copyright@bl.uk with any information you have regarding this item.
43	Against Our Will	Green, Victoria	Usage Terms: © Victoria Green
43	You're A Brick, Angela!	Stones, Rosemary	Usage Terms: © Rosemary Stones. This item can be used for private study, non-commercial research and educational purposes only. You may not use this work for any commercial purpose.
43	A Baby In The Family	Stones, Rosemary	Usage Terms: © Rosemary Stones. This item can be used for private study, non-commercial research and educational purposes only. You may not use this work for any commercial purpose.
43	cover from 'The Gem' 1909		Usage Terms: We have been unable to locate the copyright holder for cover from 'The Gem' 1909. Please contact copyright@bl.uk with any information you have regarding this item.
43	Intergalactic Zap - Women Invade Science Fiction	Linwood, Marion; Goddard, Terri	Usage Terms: © Terri Goddard and Marion Linwood Creative Commons Attribution Non-Commercial Licence; Usage Terms: © Teresa/Terri Goddard
43	Fiction & Poetry	Tamarit, Begonia	Usage Terms: © Begonia Tamarit
44	Intergalactic Zap - Women Invade Science Fiction	Linwood, Marion; Goddard, Terri	Usage Terms: © Terri Goddard and Marion Linwood Creative Commons Attribution Non-Commercial Licence; Usage Terms: © Teresa/Terri Goddard
44	Fiction & Poetry	Tamarit, Begonia	Usage Terms: © Begonia Tamarit